DOCUMENT RESUME

ED 036 936 EC 005 009

TITLE	Developing Unawakened and Unrecognized Potential. Proceedings of a Conference Held at the University of Minnesota (Minneapolis, April 26, 1969).
SPONS AGENCY	Minnesota State Dept. of Education, St. Paul.
PUB DATE	Apr 69
NOTE	181p.
EDRS PRICE	EDRS Price MF-$0.75 HC-$9.15
DESCRIPTORS	American Indians, Creative Development, *Creativity, Cultural Differences, Cultural Disadvantagement, *Disadvantaged Youth, Educational Needs, Educational Programs, *Exceptional Child Education, Identification, Intelligence Tests, Minority Groups, Psycholinguistics, Rural Education, *Talent Development, Teacher Attitudes, Teacher Education, Teacher Role, Teaching Methods, Urban Education

ABSTRACT

The proceedings include addresses by Arthur S. Fleming and Samuel S. Shepard on the educational needs of the disadvantaged black and by E. Paul Torrance on creativity development. Transcriptions are included of workshop papers on teacher training, teacher role in creativity development, teacher resentment toward the adolescent innovator, teacher identification of giftedness, and teacher style. Additional papers treat the use of intelligence tests and of psycholinguistic training with the disadvantaged, the problem of disruption in schools, and the development of creative talents. Also described are programs on Indian reservations, in urban and rural areas, and in minority neighborhoods. (JD)

ED036936

XXXXV-A1

CONFERENCE REPORT

DEVELOPING UNAWAKENED AND UNRECOGNIZED POTENTIAL

Sponsored by
the Minnesota State Department of Education
April 26, 1969

EC005009E

ED036936

DEVELOPING
UNAWAKENED AND UNRECOGNIZED
POTENTIAL

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
OFFICE OF EDUCATION

THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL OFFICE OF EDUCATION POSITION OR POLICY.

STATE OF MINNESOTA
DEPARTMENT OF EDUCATION
DIVISION OF INSTRUCTION
ELEMENTARY AND SECONDARY
CODE: XXXV-A1
ST. PAUL: 1969

INTRODUCTION

A deep and growing concern among educators for increased attention to the development of unawakened and unrecognized potential in our youth prompted the sponsorship by the Division of Instruction, Minnesota State Department of Education, of a conference focused on the problem.

More than four hundred representatives from Minnesota elementary and secondary schools, colleges, and universities met on Saturday, April 26, 1969, at the Coffman Memorial Union at the University of Minnesota. Outstanding local and national educators offered stimulating challenges to the participants in three general sessions and fourteen specialized workshops.

This Conference Report has been prepared by the Minnesota State Department of Education as a service to Minnesota educators who share our hope for maximum educational opportunities for all children in the State.

Consultant for the Gifted

TABLE OF CONTENTS

GENERAL SESSIONS

WELCOMING ADDRESS.......................................1

Mr. Robert L. Williams, Assistant Superintendent for Intergroup Education, Minneapolis Public Schools

KEYNOTE ADDRESS.......................................2

Dr. Arthur S. Flemming, President of Macalester College

HOW CREATIVITY DEVELOPMENT CAN AWAKEN UNRECOGNIZED POTENTIAL..........8

Dr. E. Paul Torrance, Chairman of the Department of Educational Psychology, University of Georgia

I HAVE AN ABIDING FAITH THAT CHILDREN HAVE THE ABILITY TO LEARN......21

Dr. Samuel S. Shepard, Jr., Assistant Superintendent of Schools, St. Louis, Missouri

WORKSHOPS

A NEW BAG IN TEACHER TRAINING--IF WE COULD ONLY HAVE A TEACHER WHO CARES.......................................29

Dr. Elaine Tracy, Chairman of the Department of Education, St. Olaf College

PROGRAMS THAT WAKE UP KIDS.......................................40

Dr. Frank Wood, Associate Professor of Education, University of Minnesota

CAN TEACHERS REALLY HELP ALL CHILDREN TO BE CREATIVE?..............49

Dr. Frank Williams, Professor of Psychology, Macalester College

TEACHER RESENTMENT TOWARD THE ADOLESCENT INNOVATOR................57

Dr. Arthur Harkins, Assistant Professor of Education and Sociology, University of Minnesota

THE USE AND MISUSE OF INTELLIGENCE TESTS..........................68

Dr. James Terwilliger, Associate Professor of Educational Psychology, University of Minnesota

INNOVATION ON THE RESERVATION..80

Mr. Virgil Murr, Principal of Nett Lake Elementary School,
Nett Lake, Minnesota

THE DISRUPTIVE SCHOOL--PROTECTION OR PUNISHMENT........................93

Mrs. Lee Zeldin, Mr. Evan Stark, Mr. Dan Miler,
East Side Community Center, Minneapolis

THE HIDDEN URBAN POTENTIAL THAT'S BEING DISCOVERED IN CALIFORNIA.....111

Dr. Ruth Martinson, Professor of Educational Psychology,
California State College at Domingueq Hills, California

HEY, DON'T FORGET US!...121

Dr. Dean Crawford, Professor of Education,
University of Minnesota at Duluth

HOW PSYCHOLINGUISTIC TRAINING CAN CHANGE THE FUTURE OF DISADVANTAGED FIRST GRADERS.....131

Miss Mildred Gladney, Director of Experimental Programs in
Language Development for Inner-City Schools, Chicago

PEOPLE WHO ARE TEACHERS SHOULD BE THOSE WHO CAN RECOGNIZE GIFTS IN CHILDREN.....143

Mr. Michael Matanich, Director, Staples Area Vocational School

I AM NOT MY BROTHER'S KEEPER, I AM MY BROTHER'S BROTHER...............155

Sister Giovanni S.S.N.D. Director of Guadalupe Area Project,
St. Paul

WHAT HAPPENS TO THE DREAM DEFERRED, DOES IT DRY UP LIKE A RAISIN IN THE SUN?.....168

Sister Marie Pauline O.P., President of the Minnesota Council
for the Gifted, Ressurection School Teacher, Minnespolis
Mrs. Margaret Norling, Music Teacher, Minneapolis Public
Schools
Mr. John Donahue, Founder and Director of the Children's
Theatre, Minneapolis

A filmed demonstration illustrating creative expression with children from Georgia was presented at the Conference by Dr. and Mrs. E. Paul Torrance as one of the workshops.

WELCOMING ADDRESS

Mr. Robert L. Williams

In behalf of the educators of Minnesota, I wish to thank the Minnesota State Department of Education for providing the leadership and necessary resources to make this Conference a reality. We are honored to have as Conference speakers and workshop leaders many of our nation's most widely recognized authorities in the field of higher education, particularly in the area of the education of the gifted and the education of the disadvantaged.

You are here, we trust, to get the message that the destiny of this nation hinges on its development of its most precious resource, the human intellect. We are finding that deprivations, whether economic, educational, cultural or environmental, are self-defeating expressions degrading the spirit and brutalizing the senses.

As educators and citizens, we must grapple with and destroy this ugly monster proliferating outward, debilitating the wretched of the earth. The alternatives are all too clear. If we fail now to make an affirmative committment, we will be forced into a negative one represented by armed cars, riot police, and mace. Then we shall suddenly find ourselves as a nation sinking in an irrational, despotic quagmire of no return.

The timing of this Conference could hardly be more propitious for me, for the Minnesota Council of the Gifted, the University of Minnesota Upward Bound Program, and for the planning committee headed by State Consultant for the Gifted, Lorraine Hertz. Others on the committee are Sister Marie Pauline, president of the Minnesota Council for the Gifted; Mrs. Bea Bleedorn, Dr. Frank Wood, and Dr. David Feldman from the staff of the University of Minnesota, Mr. Ronald Berk, Director of the Upward Bound Project at the University of Minnesota, and myself, from the Minneapolis School System.

This is a glowing opportunity to join with others in increasing our understanding and stepping up our efforts. We can never do everything we ought to do, but we can try. Thank you.

CONFERENCE KEYNOTE ADDRESS

Dr. Arthur S. Flemming

INTRODUCTION by Mr. Sigurd Ode, Assistant to the Commissioner of Education, Minnesota State Department of Education.

Fellow educators, I bring you our speaker, Dr. Arthur Flemming, who is a native New Yorker. He is a graduate of Ohio Wesleyan, received his Master's degree at American University and the degree of Doctor of Jurisprudence from George Washington University. He has received many honorary degrees.

Our speaker this morning epitomizes a philosophy of life of service above self and belief that the vocation of every person is to serve people. Man is not great by the number of servants he has, but by the number of people he serves.

We know him best by his role as Secretary of Health, Education, and Welfare from 1958 to 1961. He was on the editorial staff of the U. S. World News and Report. He was President of the Oregon Council of Churches, the National Council on Social Studies, and has been national chairman of the Upward Bound Program for a number of years. He has been the president of Ohio Wesleyan University, Oregon University, and most important for us, is now the President of Macalester College.

I give you, fellow toilers in the vineyard of education, Dr. Arthur S. Flemming.

DR. FLEMMING

Thank you very much. I'm certainly delighted to have the opportunity to participate in what seems to me to be a very significant conference. In fact, for some of us who have been working in this area over a period of time, it is very encouraging to note the kind of a response that the Minnesota State Department of Education has had to the invitations extended.

I'm conscious of the fact as I face this audience that I am talking with persons who are convinced that we should travel the second mile in dedicating time, energy, and resources to the objectives to which you are dedicated. There are many in the life of our nation who are not convinced of this need. Consequently, it seems to me that those of us who are working in the area should constantly think in terms of what we can do to broaden the base of support for programs designed to achieve the objectives which the chairman of this conference has stressed.

Dr. John Gardner is the director of the National Urban Coalition and it is my privilege to serve as a member of its steering and executive committees. If you have not had the opportunity of reading Dr. Gardner's books, Excellence, and Self-Renewal, I commend them to you. They are very, very relevant to what you will be thinking about throughout this day. In his book, Self-Renewal, Dr. Gardner says, "A society that has reached heights of excellence may already be caught in the rigidities that will bring it down. An institution may hold its hopes to the highest standards and yet be caught in the complacency which will eventually spell its decline.

When organizations and associations are young, they are flexible, fluent and willing to try anything once. As time passes by, flexibility gives way to rigidity, creativity fades, and there is a loss of capacity to react to unexpected directions.

The field of education in this country has been noted for striving for excellence. All of us in the field of education are now called upon to confront such questions as the following: "Are we caught in rigidities that could bring us down? Are we willing to try anything once? Do we have the capacity for renewal?"

It seems to me, to a considerable degree that the answer to that question will be provided by the way in which we in the field of education respond or fail to respond to the opportunities that are presented to us.

The Report on the National Advisory Commission of Civil Disorders, commonly known as the Kerner Report, provides us as a nation with a blueprint in this area for developing unawakened and unrecognized potential. The issue that concerns me is whether or not we are going to be able to develop the support that will result in the implementation of this blueprint for action. In my judgment, the Kerner Report is the most significant document of my lifetime. It seems to me that it is absolutely impossible for a citizen in these days to discharge his responsibility in an intelligent and effective manner if he has not read the full text of this report, and if he has not considered all of the implications of this report as far as his own life is concerned and as far as the lives of his fellow citizens are concerned.

We should not attempt just to lift up a segment of this report and think about it alone, because the report must be considered in its entirety.

Our white society must be willing to confront the indictment that is contained in the introduction to this report against our white society. Some have said that the indictment is not a valid indictment. Whitney Young has stressed the fact that this is not an indictment which accuses the white society of going out to deliberately harm the members of the black community, but it is an indictment which says that down through the years, as we have been confronted with opportunities to deal constructively with the issues that confront the ghetto, instead of taking advantage of those opportunities, we have walked by on the other side of the street. It is an indictment which grows out of our sins of omission. It is an indictment which grows out of our unwillingness to go out of our way to take constructive action in the field of housing, in the field of employment, in the welfare field and in the field of education. The introduction was written after the rest of the report was written.

We have to constantly remind the citizens of this nation of this indictment. We have to urge them, plead with them to plead guilty to the indictment, to ask for forgiveness and then to resolve to do those things that will correct the conditions which confront us because of our sins of omission. Not someone elses but ours.

If we can bring the citizens of this country to take a look at the recommendations that the Kerner Commission made relative to developing unawakened and unrecognized potential within the frame of reference that I have just identified, it is conceivable that we can develop the kind of support that will make it possible for us to move forward. It seems to me, for example, that we should be urging the members of every board of education, every governing body, our public school system, and our institutions of higher learning to read the full text of this report and consider its implications. It seems to me that we should be taking the lead; taking the initiative in urging groups of citizens within our community, including the parents of children in our schools, to read the full text of this report and consider its implications particularly as far as the field of education is concerned.

If somehow or other all over this country we could reach the point where millions of our fellow citizens had read the report, pondered it; thought about it in relation to our education program, we would begin to develop support that would produce far more action than we are getting at the present time.

I am heartened by the innovative and the experimental programs that are going on throughout the country. Obviously we are only scratching the surface in terms of taking full advantage of our opportunity, but we have begun to move as educational institutions. We have begun to demonstrate that we do have some capacity for renewal. If that momentum is to be maintained then we have got to obtain support for our program from those who can provide us with the resources that will enable us to keep moving forward.

A series of recommendations from the Kerner Commission Report state: The Teacher Core should be expanded into a major national program. The Education Professions Development Act program should focus on this special need for expanding the supply and improving the quality of teachers working in schools serving disadvantaged students, and it should be substantially funded. Teacher-training institutions should place major emphasis on preparing teachers for work in schools serving disadvantaged children. Intensive inservice training programs designed to bring teacher candidates to frequent and sustained contact with inner-city schools are required.

The present practice of releasing hundreds of thousands of children from a relatively full schedule to idleness in summer months is both a substantial factor in producing disorders and a tragic waste of time and facilities. Financing should be provided through the Elementary and Secondary Education Act for a large scale year-round program in the disadvantaged areas of our cities. What is needed is not twelve months of the same routine but innovated programs tailored to total educational needs and providing a wide range of educational activities, verbal skills, culture and arts, recreation, job training and work experience.

The Commission said that the time has come to build on the proven success of the Headstart and other pre-school programs in order to bring the benefits of comprehensive early childhood education to all children from disadvantaged homes and to extend the reach to younger children.

The Commission says that without major change in educational practices and greater expenditures on existing elementary schools serving disadvantaged neighborhoods, we will not significantly improve the quality of education. Moreover, current assessments of pre-school programs indicate that their gains are lost unless the schools themselves be improved. There's where we have fallen down. We haven't provided the resources in our elementary schools for effective follow-through programs. The Elementary and Secondary Education Act provides financial assistance for such programs but the amounts available do not match the need.

We believe that the Upward Bound concept is sound and recommend that it be substantially expanded. It is regarded today as one of our more successful programs. A great deal needs to be done to improve it and certainly it needs to be expanded. A program that has quite obviously been as successful as this one should be serving 500,000 to 600,000 students a year rather than less than 50,000.

The Kerner Commission recommended that federal funds be made available for special one year educational programs with the sole function of providing college preparatory training for disadvantaged youth. These programs could be operated by community colleges or local boards of education. Very little attention so far has been given to that recommendation. Then the Commission said the effort to assist qualified but needy young people to obtain a higher education should be strengthened and expanded.

Obviously Upward Bound does open up opportunities for some of our colleges and universities, and it is fair to say that the placement record of students who have successfully completed the Upward Bound program is good. The record made by these students after they had been admitted to our colleges and universities is good.

Our colleges and universities cannot sit by and wait for the expansion of Upward Bound. They have an obligation to recognize that far more young people should have opportunities open up for them than are being opened up by the Upward Bound program. The colleges and universities should take the initiative in opening up those programs. This means that the colleges and universities have got to take a close look, a much closer look, than they have taken up to the present time at their admission standards.

We are developing at Macalester College a program that is identified as an expanded educational opportunities program. In talking about admitting persons to this program the statement was made that we should weigh all the available evidence for the purpose of determining whether or not the student appears to have the potential to profit from participation in a program at Macalester College. That's quite different than saying that a student, to be admitted, has got to rank in a particular level of his class, or he has got to get certain scores on the college boards exams and so on. Personally, I think this is the way admissions to colleges and universities should be handled for everyone, but it is clear that this is the way they must be handled if we are to open up opportunities for the disadvantaged youth. It is my belief that the experiences that we will have in handling admissions in this way will make it very clear to us that we can improve, and improve markedly, the admissions procedures in connection with all students who apply for admission to our institutions of higher education.

It is also clear that if we are really going to open up the opportunities for these young men and women we have got to do more than pay lip service to the idea or the concept of individualized learning programs. As we have worked on the development of the program at Macalester, we have said that as these young men and women come in to the college we will sit down with them and help them identify their educational objectives and help them to articulate their educational objectives. We're not going to tell them what their educational objectives should be. No objectives will be frozen. Obviously they will keep changing and again we will try to help.

In the second place, we will try to provide for professional counsel and assistance in helping the individual student to decide how he can best use the resources that are available in the college in order to help him achieve his objectives. I hope the approach will be, "This is the way in which we think you could use our resources in order to help achieve your objectives, but you make the decision." To me, this is an individualized learning program. I hope that the experiences that the colleges and universities have in developing individualized learning programs for those who come in under these special programs will make it very, very clear that this is the way we should be relating to all the members of our student body.

One of the concluding paragraphs in the section of the report dealing with education says this, "The principal burden for financing the programs we have proposed will fall upon the federal government caught between an inadequate and shrinking tax base and accelerating demands for public expenditures. The cities are not able to generate sufficient taxing. Resources avialable at this level are far from adequate. There isn't a chance in the world of this nation measuring up to the opportunities that confront it in this area unless the federal government, the Congress of the United States, is persuaded to make a massive investment in this area."

John Gardner has said, "We are in deep trouble as a nation....History will not deal kindly with a rich nation that is unwilling to tax itself in order to cure its own misery."

We passed the National Defense Education Act in 1958 simply because Russia launched Sputnik. There hadn't been any major legislation in the field of education passed by the Congress since the Civil War until 1958, and it was fear that motivated that action. Fear never provides the motivation for sustained action in the direction of achieving a constructive objective. We adjust to our fears.

I believe that the only motivation that will produce a sustained action in the direction of achieving this objective is the motivation that grows out of a decision to place at the center of our lives the commandment which lies at the heart of our Judaic-Christian tradition, "Thou shalt love thy neighbor as thyself". It doesn't mean that we are commanded to like our neighbor. You can't respond to a command to like someone. That feeling has got to come from within. It doesn't mean that we share a common spiritual obligation to never pass up an opportunity to help our neighbor achieve his highest potential.

Increasingly we have to pursuade our fellow citizens to place this commandment at the center of their living and thinking. Once they reach that point then they will have no hesitancy in writing to their Congressmen saying, as for me, "I'm willing to give sacrificially as a taxpayer. I'm willing to make it possible for the kinds of programs that are identified in the Kerner Commission Report to be implemented."

Let's don't say, those of us who are in the field of education, that someone else has the responsibility of developing this kind of public support for these programs in which we believe. Don't pass it off to somebody else because if we do, somebody else isn't going to pick up the responsibility.

We must not only dedicate our lives to our professional activities, but we have a responsibility to work in and through our community in order to broaden the base of support so as to make sure that millions of young people will be able to take advantage of some of the programs that are going to be discussed here today; programs that have proven to be successful.

Let's join together to obtain the kind of support that will make it possible for us to move and move in a significant way. not in the next generation but in this generation. Not five years from now, but during the months and the years which lie immediately ahead of us.

HOW CREATIVITY DEVELOPMENT CAN AWAKEN UNRECOGNIZED POTENTIAL

E. Paul Torrance

Department of Educational Psychology, University of Georgia

Ten years ago I made my first speech concerning my research on creative development. The occasion was the annual meeting of the Minnesota Council for the Gifted. At that time, I presented a set of beliefs, a few research findings, and a dream about some of the things that might happen in education regarding creativity development. Many exciting and important things have happened during the intervening years. Many heartbreaking things have also happened, but there is a definitely favorable balance from classroom experimentation, development of procedures for recognizing creative potential, development and evaluation of instructional materials, in-service education workshops and institutes, confrontations with critics, the collection and analysis of tons of research data, and the communication of results. Much of the dream I expressed on May 2, 1959 has been realized. Many people have contributed to this dream realization. Minnesota teachers and children have been major contributors. Today, I am eager to share with you a new dream -- a dream about how creativity development can awaken unrecognized potential, especially among economically and educationally disadvantaged children.

Actually, this new dream grew out of the set of beliefs that I expressed in 1959. I said then that I believe that it is tremendously important to society that creative talent be identified, developed, and utilized. I also expressed the belief that we ought to expand our concept of "giftedness" from that of the "child with a high I.Q." to include the highly creative child and that educators should give greater importance to the fostering of original work at all levels, making this at least as important as teaching information. Finally, I expressed the belief that all areas of society -- family, school, industry, government -- must learn how to help its most creative members find places where their talents can be used rather than "keeping them in their place."

Many will pronounce my dream of how creativity development can awaken unrecognized potential an "impossible dream." Certainly one gets a rather hopeless feeling after reading such realistic and intimate accounts of the education of children who live in poverty as we find in Bel Kaufman's Up the Down Stair Case (1964), Robert Kendall's White

---

Address prepared for conference sponsored by the Division of Instruction of the Minnesota State Department of Education on "Developing Unawakened and Unrecognized Potential," April 26, 1969, University of Minnesota, Minneapolis.

Teacher in a Black School (1964), Elizabeth M. Eddy's Walk the Chalk Line (1965), James Herndon's The Way It Spozed to Be (1965), Margaret Anderson's The Children of the South (1966), Herbert Kohl's 36 Children (1967), Robert Coles' Dead End School (1968), and Jessie Jackson's Tessie. Even though I fear that the picture presented by these books is fairly realistic insofar as the great bulk of the education of disadvantaged children is concerned, I do not believe my dream is an impossible one. Certainly we get a glimmer of what might come from a more optimistic assessment of the potentiality of disadvantaged children from such works as E. R. Braithwaite's To Sir, with Love (1959), Robert Rosenthal and Lenore Jacobson's Pygmalion in the Classroom (1968), and Robert Glasser's Schools without Failure (1969).

Many factors make it impossible to estimate accurately the amount of unawakened and unrecognized potential lost each year. Joseph H. Douglass (1966), Staff Director of the 1970 White House Conference on Children and Youth, recently estimated that some 80,000 of the youth who drop out each year have IQ's within the top 25 percent of the population -- that is, 110 or better. He also estimated that this potential will never be tapped and will be irretrievably lost. Douglass also reported that very few school systems throughout the country have instituted programs for the identification of the talented and that there is no follow through in the few programs that have been initiated. He further reports that programs for the retrieval of talent among the disadvantaged are practically nonexistent. Douglass asserted further that "no satisfactory method yet has been devised to discover or predict talent potential among individuals who, for economic and cultural reasons, are not in the mainstream of American life."

Issues in Identification

While there is a great deal of truth in the rather dark picture painted by Douglass, I am optimistic about the possibilities of recognizing and awakening potentialities among disadvantaged children and youth. In several sources, I (1964, 1965, 1968b, 1969) have suggested some possible approaches and given information about my own very limited attempts. I believe that George Witt's (1968) LEAP Project in New Haven, Connecticut, and Kay Bruch's (1969) work in Athens, Georgia, indicate that the possibilities are indeed exciting and that the idea of awakening and recognizing extraordinary potentialities among disadvantaged children is much more than "an impossible dream."

I must admit, however, that the dream is an impossible one as long as we insist on identifying and cultivating only those kinds of talent that the dominant, advantaged culture values. We must also look for and cultivate talents of the type that are valued in the various disadvantaged subcultures of our country. Can't we see that this is what the youth in disadvantaged subcultures have been trying to tell us during the past two or three years? Why do you suppose Mexican-American students strike to get more books written in Spanish in school libraries and to protest the tendency for high school counselors to insist that they concentrate on shop courses? Why do you suppose black students sit in at colleges and demand departments for the study of black culture and a hand in awarding scholarships? Why do you suppose young Indian leaders are calling for "Red Power" and demanding the right to develop a separate Indian way of life? Why do you suppose Puerto Ricans are joining with blacks to get control of neighborhood schools?

Obviously, all of these movements represent efforts by disadvantaged groups in our society to gain more power over their lives. They are trying to develop pride in themselves and their heritage. They are searching for more favorable and more realistic self images. James Brown, the black soul singer pleads, "Say It Loud, I'm Black and I'm Proud." I see underneath all these movements a plea that educators recognize and cultivate talents of the type that are highly valued in the various disadvantaged subcultures of our country.

My position (Torrance, 1969) is that not only should we identify and cultivate the talents valued by a particular subculture but that we shall be more successful if we do. Criticisms of our established talent assessment procedures when applied to disadvantaged children and youth are too well known to be enumerated. On the positive side, we can point with some degree of success in the identification and cultivation of talent among disadvantaged groups in instrumental and vocal music, dancing, dramatics, visual art, and athletics. Even here, there has been gross neglect of talent. There has always been far more of this kind of talent than we have been willing to recognize and use. These are kinds of talents that are valued among disadvantaged cultures in the United States and I believe a survey would show that we could locate a higher proportion of high level talent in these areas among disadvantaged than among advantaged groups.

I have offered two suggestions for finding hidden talent among disadvantaged children and my colleague, Kay Bruch, has offered a third. It seems to me that a part of the difficulty, but only a part of it, lies in the nature of the talent tests whatever their nature. Most of them require that the child respond in terms of the experiences common in our dominant, advantaged culture. The disadvantaged child is not permitted to respond in terms of his own experiences, the experiences common in his culture or unique to himself. Most tests of creativity -- and the Torrance Tests of Creative Thinking (Torrance, 1966) in particular -- permit disadvantaged children to respond in terms of their own experiences. This increases the chances of obtaining responses and makes it possible to evaluate the responses in terms of the child's experiences whatever they might be.

Other problems of talent identification lay almost completely outside the nature of the instruments used in the process. In order to obtain an indication of potentiality from a child, it is necessary to motivate him to display that potentiality and to feel psychologically safe in doing so. In my own work with disadvantaged black children, I have used the creativity workshop as a format for accomplishing this goal. In this format, I have found that tests of creative thinking ability take on more power than in typical situations (Torrance, 1968b). Even in formal situations, disadvantaged children perform rather well on the figural tests of creative thinking ability (Torrance, 1967). Their performance on the verbal tests, however, is quite poor in the formal school testing situation. This is, of course, in line with numerous findings concerning the generally poor performance of disadvantaged children on almost all kinds of verbal tests and on speeded or timed tests.

In the creativity workshop, three procedures were used to elicit the hidden verbal abilities for which we were searching. No tests were given until there had been time for the creative processes of the children to become awakened. No time limits were imposed. The examiners offered to record the children's ideas. These procedures were generally quite effective. No one observing these activities or the resulting products could have said that these children were nonverbal.

Kay Bruch (1969) has made another important point. She contends that for the disadvantaged the identification question cannot be whether they perform on tests of intelligence or achievement at a currently high level, but whether there are indices of probable development to higher levels than those at which they now function. She offers as an example a youth who had demonstrated exceptional talent in music, a culturally valued talent among the black disadvantaged. She argues that this youth may also be able to function more fully through latent abilities in academic areas. She suggests that through his specific culturally valued talent, music, a developmental program could be built for the needed abilities in vocabulary fluency and comprehension, mathematical symbolic thinking, and other thinking processes.

On the basis of both published (Torrance, 1964, 1967) and unpublished studies of disadvantaged groups, I believe I have identified a set of creative positives that occur to a high degree among disadvantaged children and upon which I believe we can build successful educational programs for awakening such potentialities. The following is a list of these creative positives:

1. High non-verbal fluency and originality. On the figural forms of the Torrance Tests of Creative Thinking (1966) disadvantaged groups almost always hold their own or even excel similar advantaged groups. This seems to hold true in a variety of localities throughout the United States and for Negroes, American Indians, Mexican-Americans, and Caucasians. Frequently, however, their figural flexibility and elaboration are less outstanding. I have also noticed high fluency and originality, and sometimes flexibility and elaboration as well, in creative movement or dance. It also comes out in games, problem-solving activities, and

the like.

2. High creative productivity in small groups. In my experience, I have found disadvantaged children to be more highly productive in small groups than in individual or large group situations. They even become quite verbal in small group creative problem-solving situations and seem less inhibited than more advantaged children. Leaders emerge and are given support by the rest of the group.

3. Adept in visual art activities. In every disadvantaged group with which I have worked there have been surprisingly large numbers of gifted artists. In some cases, they have persisted in being copyists rather than trusting their originality. This seems to be more characteristic of the Negro than of the American Indian and Mexican-American groups on which we have data. Even the gifted Negro artists become more imaginative and inventive as they become involved in group activities such as puppetry, making giant murals, and the like.

4. Highly creative in movement, dance, and other physical activities. Disadvantaged children seem to take naturally to work in creative movement, dance, and other physical activities. Many of them will work hard at these activities and develop considerable discipline. In our workshop last summer we gave some emphasis to hula hoop activities. Two of the girls in the workshop won district championships and one of them later won the city championship and was second place winner in the state contest. None of the boys in our workshop showed the discipline to practice with hula hoops to attain championship form. If we had encouraged them to enter the Frisbee contest, they might have developed such discipline.

5. Highly motivated by games, music, sports, humor, and concrete

objects. The warm-up effects of games, music, sports, humor, and the like seem to enable disadvantaged children to achieve a higher level of mental functioning than otherwise attained.

6. Language rich in imagery. In telling stories, making up songs, and producing solutions to problems, their language is rich in imagery.

Although we must obtain data from other disadvantaged groups and complete additional analyses of the data we already have, the findings seem clear enough to warrant a few rather gross implications. First, if you are searching for gifted children among disadvantaged populations, you will be assured of greater success if you seek them in the areas I have identified than in traditional ways. Second, more serious consideration should be given to careers in the creative arts and sciences for disadvantaged youth than we have in the past. When asked about their aspirations, almost no disadvantaged children express choices in the creative fields (Torrance, 1967). Yet many disadvantaged persons who have attained success have done so in the creative fields, especially where talent has known no limits.

Awakening Unrecognized Potential

I know of no large-scale, deliberate attempt to identify and awaken creative talent among disadvantaged groups. Frank Standage in Project Talent Search in Eastern Kentucky has administered 10,000 Appalachian youngsters the Torrance Tests of Creative Thinking and has launched a program for recognizing and awakening the potentialities indicated by the results of this particular talent search. It is too early even to speculate about the outcomes of this project except to say that a wealth of outstanding talent is being found among these rather disadvantaged youths. My students have reported to me a wealth of anecdotal data that indicate that the recognition and encouragement of creative potentialities can make big differences in the school achievement and adjustment of disadvantaged youngsters. I have developed some tentative hypotheses from these data and have checked some of them experimentally. The only sustained project of which I am aware in which creatively gifted disadvantaged children have been identified through tests, then recognized, and provided a program designed to awaken their potentialities is the Life Enrichment Activity Program or LEAP initiated and sustained by George Witt at New Haven, Connecticut. I shall elaborate somewhat on both the anecdotal data supplied by my students and the first three years of LEAP.

Anecdotal Data by Experienced Teachers

On a number of occasions I have asked experienced teachers to describe some specific instance in which they had recognized some unusual creative potentiality in a child and had encouraged its development. In a class at the University of California at Berkeley, 135 experienced teachers in my class on "Creative Ways of Teaching" supplied such data. First, I shall cite an illustrative example and then summarize the kind of changes in school achievement and behavior reported by the respondents and the kinds of teacher behaviors that seemed to make the difference.

The illustrative example that I have chosen involves a disadvantaged boy whose behavior changed from destructiveness and non-achievement in school to constructiveness and satisfactory school achievement. The following is quoted from the data supplied by a sixth-grade teacher:

> "The principal, the janitor, the teachers all worked on the problem of John, the vandal. He was reported as being the culprit of many a weekend shambles at our school, but no one could prove anything. He couldn't stay still very long; his iron muscles seemed to need to move every minute; he was as strong, at 12 years, as most grown men. He was almost a permanent fixture in the office because of undesirable behavior. He was skilled, a natural, in things mechanical. He liked to boss and was often swaggering and bully-like in his playground behavior. The consensus, as a result of brainstorming, was that John did not feel he belonged. The problem was how to make him feel he did belong.
>
> "He was appointed by the Student Council (in which he could never be an officer, because of their strict code of grades and behavior) to be chairman of the Lunchroom Committee. He organized a team of boys; they spent half their noon recess cleaning, moving tables, helping the janitor. He began to notice the litter which collected in certain windy corners of the schoolyard. His 'gang' cleaned it up. He helped park cars for Back-to-School-Night. One woman ran her car into a deep ditch, when she did not wait for John to show her the way. The way he directed her, telling her how to cramp the wheels and when was a marvel. She would have had to have a tow-away, except for his knowhow. He had organized the entire parking area without a hitch, where the drivers followed his directions, and all this done as well as an adult could have done it."
>
> "Happily, as John became 'part' of the school, the vandalism became less and less. Reports came to us that he threatened (and coming from this boy that was no mean threat) others who tried to destroy school property. Happily, he began to take an interest in school work. His father told us that John had at last said, 'I like school.' He said John had learned to read things around the house, in the neighborhood, at the store, and on trips for the first time in his life. His art work (racing cars, engines and antique cars) was excellent. We all hope some of this progress will continue when he leaves us this fall to go to junior high school."

The transformation of John the Vandal took a teacher of unusual sensitivity to potentialities. She had to see John's mechanical genius, his unusual talent for organizing and leading people, and his artistic ability, instead of being blinded by his misbehavior. Perhaps as important was her courage to have enough confidence in her awareness of his potentialities to see that he had a chance to use them in a way that would serve the school. Her concern was with developing potentialities rather than punishing misbehavior.

With hesitation, I offer the list of behavior and achievement changes reported by the 135 experienced teachers in my Berkeley class. When you hear this list, you may believe that it consists of unbelievable miracles because such changes are not commonplace. I must admit that I have not personally investigated the changes reported and that I have been able to obtain data on only a few of them through my empirical studies. Personally, I have considerable confidence in them, however. The following are the changes mentioned most frequently:

From non-readers to average or superior readers
From vandalism, destructiveness and lack of school achievement to constructive behavior and improved achievement
From emotionally disturbed and unproductive behavior to productive behavior and outstanding school achievement
From estrangement and lack of communication to communication and good contact with reality
From social isolation and rejection to social acceptance and productive group membership.
From fighting and hostility to improved speech skills and lack of fighting
From bitter, hostile sarcasm to kindly, courteous, thoughtful behavior
From apathy and hate of school to enthusiasm about learning
From lack of self-confidence and self-expression to adequate self-confidence and creative self-expression
From mediocrity of achievement among gifted pupils to outstanding performance
From inattention and short attention span to absorbed attention and sustained performance
From diagnoses of mental retardation to diagnoses of normal or superior mental functioning

Each anecdote was carefully analyzed in an attempt to determine what the teacher did that made the difference in achievement and behavior. Although the resulting list must be regarded as hypotheses for further testing, several of the factors identified recurred in almost every account. In some way, the teacher in most instances provided a responsive environment -- an environment which included a sensitive and alert kind of guidance and direction, the creation of an atmosphere of receptive listening, responding to children as they are or might become rather than as they have been told that they are, fighting off ridicule and sarcasm, and making their efforts to learn worthwhile. The following are the teacher behaviors mentioned most frequently or which come through strongest in the hypotheses derived from the anecdotes:

Recognizing some heretofore unrecognized potential
Respecting a child's need to work alone
Inhibiting the teacher's censorship role long enough to permit a creative response to occur.
Allowing or encouraging a child to go ahead and achieve success in an area of interest in a way possible for him
Permitting the curriculum to be different for different children
Giving concrete embodiment to the creative ideas of children
Giving a chance to make a contribution to the welfare of the group
Encouraging or permitting self-initiated projects
Reducing pressure, providing a relatively non-punitive environment
Approving the pupil's work in one area to provide courage to try in others
Voicing the beauty of individual differences
Respecting the potential of low achievers
Being enthusiastic about the pupil's ideas
Supporting the pupil against peer pressures to conformity
Placing an unproductive child in contact with a productive, creative child
Using fantasy ability to establish contacts with reality
Building upon hobbies, special interests, and enthusiasms
Tolerating complexity and disorder, at least for a period
Permitting oneself to become involved with pupils
Not being afraid of bodily contact with children
Communicating that the teacher is "for" rather than "against" the child
Giving stimulating or provocative examinations

Three Years of LEAP

George Witt (1968) initiated a program over three years ago for a group of 16 highly creative, lower-class Negro children in a ghetto setting. He believed that highly creative children are injured more in such settings than are their less creative peers. Witt selected his 16 highly creative children from the second through fourth grade of a ghetto school solely on the basis of tests of creative thinking (The Torrance Tests of Creative Thinking and one test task that Witt himself devised).

Twelve of the original 16 children have continued in the program for over three years and all of them have manifested high level creative skills in such fields as music, art, science, and writing. Much work has been done with the families. In many instances, the high creative talents of siblings have been recognized and opportunities have been provided for them to have music, art, ballet, and other kinds of lessons from outstanding teachers. In a few instances, it has been possible to help parents of the children upgrade their job skills and acquire better jobs.

In fashioning a program for highly creative, innercity children, Witt attempted to incorporate the following major characteristics:

1. be clearly structured but flexible;
2. provide for opportunities to be rewarded for solving problems;
3. be viewed by one and all in a positive light;
4. be tangible; and have many activities conducted in the homes;
5. have enough competent adults in charge to minimize the need for the ubiquitous instant jeering and quarreling;
6. continue controls indefinitely;
7. involve exciting people from the inner and non-inner city;
8. design all learning experiences so that exciting perceptual-motor experiences precede, accompany, and follow cognitive growth;
9. be intimately coordinated by a director expert in individual, group, and community dynamics;
10. provide for the support, control, and involvement of the children's families, parents, and siblings.

Each year, Witt reports, new structural elements have been added to the program as the children, their families, and the programs have grown.

During the first part of the program the specialists who worked with the program began to doubt that the children who had been selected had any kind of creative potentialities. Witt encouraged them to keep working, however, and he continued working with the children and involving their families. Before the end of the first summer, all of the children had exhibited outstanding promise in at least one creative field and many of them had shown unusual promise in two or more areas.

It would be hazardous to predict the adult futures of the twelve children who have continued in the program devised by Witt and called "LEAP" (Life Enrichment Activity Program). The present indications, however, are that these children are developing talents that are highly valued both in their own subcultures and in the dominant culture, that their families are supporting their development and in most cases developing along with them. There are indications that such talents can be identified at least as early as age eight and that there is a bountiful supply of such talent in almost all disadvantaged groups.

I do not find in the professional literature reports of experiments in which the unrecognized potentialities of high school students have been awakened through creativity development. Popular magazines and newspapers, however, are full of stories of the restlessness of high school youngsters, especially the disadvantaged ones, who are literally screaming for this kind of awakening. The following statement (Divoky, 1969) by young Howie Swerdloff, a leader of the high school underground press and radical student movement, is rather typical of their pleas:

> "The main thing that's taught us in school is how to be good niggers, obey the rules, dress in our uniforms, play the game,

> and NO DON'T BE UPPITY! Oh, we're trained for participating in the "democratic process" -- we have our student governments -- they can legislate about basketball games and other such meaningless topics. Don't mention the curriculum -- THEY'LL tell us what to learn. Oh, we can express our complaints in the school newspaper -- but the principal says what gets printed and don't embarrass the school's reputation."

Through the dark cloud of these pleas, we find an occasional ray of light. One such ray is the project that produces What's Happening, an independent student voice of ghetto youth.[1] Another such ray is a project in teaching poetry conducted in a vocational-technical high school in the inner-city area of Baltimore by students of Goucher College (Howe, 1969). Let me tell you a bit about the Baltimore project because I think it demonstrates how creativity development can awaken unrecognized potentialities under what would appear to be very improbable situations. The Goucher undergraduates had not been trained as teachers but they knew and loved poetry and they knew about "open questions" that provoke deep, creative thinking about poetry. The students were tenth-grade boys in the auto mechanics curriculum. The school faculty was quite skeptical about what would happen with untrained teachers. The teaching was in small groups of five or six students. The poems selected by the Goucher girls ranged from very brief "pop" poetry to a relatively long narrative poem by Robert Frost called "Out, Out." They taught the boys about open and closed questions and that they did not have to play the traditional game of closed, single answer questions. As the boys discovered that they could actually determine curriculum, they became less shy about saying what they liked. They enjoyed solving the puzzles posed by some of the poems. They liked poems that were difficult but not too difficult. They thought that a poem had to have "something to say." There were serious discussions about the way the students lived, about such matters as race, policemen, drugs, war, religion, etc.

How can we evaluate such experiences? How do we know that such creative experiences awakened unrecognized potentialities? The project participants had several discussions about how they could get an evaluation without testing the students. Finally, they decided to give the boys four poems that they had not previously seen. The boys were asked to write on one of the four poems that they particularly liked and to explain why they did and what the poem was saying. Most of them wrote freely, assured that their papers would not be corrected or graded. One of the school's regular teachers who had been skeptical all along conducted her own experiment. She gave the same writing assignment to other classes in the school which had not had this kind of creative experience with poetry. She admitted that by any standards the boys taught by the Goucher students were superior to the others. This may sound like a miracle but it isn't. I do not think that this experience tells us that teachers do not need to learn methods. They do. I think the Goucher undergraduates had learned some good methods. They knew the methods of open-ended questions. They understood that poems communicate feelings and that the teacher's method must help students get to the poem's words by encouraging and permitting open response to feelings. Even when we do not share ideas or values, we share feelings. We also share the language of feeling -- sadness, joy, suffering, anger, wonder. Perhaps this is a way into language for deprived children and young people who are labeled as non-verbal.

---

[1] One year's subscription for five issues is $3.00. Order from WHAT'S HAPPENING, Post Office Box 113, Teachers College, Columbia University, New York, New York 10027.

What Else Is Needed?

In stressing the importance of creativity development in awakening unrecognized potential, I must make it crystal clear that I do not see it as a panacea or cure-all. We all know that much else is necessary. Certainly we must see that basic physiological and psychological needs are satisfied. Unrecognized potential will not be awakened as long as they are hungry, cold, inadequately clothed and housed -- as long as their lives are unsafe -- as long as they feel that they do not belong -- as long as their dignity is not respected -- as long as they experience no love, respect, or self-esteem. If this unrecognized potential is to be awakened, children must be supplied with what Maslow (1968) calls B-values -- love, truth, beauty, and justice. Maslow points out the well known fact that if you take away all love from children, it can kill them. Children need truth in the same way. The child deprived of truth becomes paranoid, mistrusting everybody, searching for hidden meanings. Deprivation of beauty also causes illness. Children become very depressed and uncomfortable in ugly surroundings. It affects their whole being -- memory, thinking, creativity, judgment. Deprivation of justice also sickens and history tells what happens to people deprived of justice for a long time.

For unrecognized potential to become awakened there must be a feeling of purpose -- a feeling of destiny. The Hippies in California told me that I am too achievement-oriented in my thinking about creativity. Perhaps I am, but I have always insisted upon the importance of the intrinsic motivation inherent in creative ways of learning and creative activities. Extrinsic motivations may be effective in many instances but both rewards and punishment are quite erratic in their effects. Even when they are effective they must be applied again and again to keep learning going. Maslow (1968) tells the amusing anecdote of a psychology class which played a prank on their professor by secretly conditioning him while he was delivering a lecture on conditioning. The professor, without realizing it, began nodding more and more. By the end of the lecture he was nodding continually. As soon as the class told the professor what he was doing, he stopped nodding. After that no amount of smiling on the part of the class could make him nod again. Truth had made the learning disappear. The very essence of creativity development is the search for the truth. Such learning is enduring, and there is built-in motivation that keeps the process going.

Another thing we all know is that we must be willing to pay the price of awakening unrecognized potential. It takes energy, imagination, hard work, and money. We are reminded of this on every hand. In reviewing Ronald Goldman's (1968) book, Breakthrough, which analyzes the life experiences of a number of eminent people who came up through poverty, Brian Jackson (1968) states the problem as follows:

> "...Every wretched primary school in the run-down centers of our big cities has as much latent talent in it as any Hampstead kindergarten. But we shall see little evidence of it, and that distorted, till we civilize our priorities, and begin by spending most money on those children who had least to start with."

We are also reminded of this problem by the prize-winning series of advertisements by the Copier Duplicator Division of the Addressograph Multigraph Corporation. One of these ads reminds us that "THE TROUBLE WITH A CHEAP EDUCATION IS THAT WE NEVER STOP PAYING FOR IT." Another reminds us that "IT COSTS MORE TO KEEP A MAN IN PRISON THAN TO KEEP A BOY IN COLLEGE." These are provocative reminders when we consider the possibilities of creativity development in awakening unrecognized potentialities.

I HAVE AN ABIDING FAITH THAT CHILDREN HAVE THE ABILITY TO LEARN

Dr. Samuel Shepard, Jr.

Introduction by Robert Williams, Minneapolis Public Schools

Dr. Sammel Shepard is district superintendent for the Bannecker District, St. Louis Public Schools. His education program is on an almost 24 hour basis with maximum parental involvement...It is his philosophy that the black child cannot afford to be second best because he will be competing for survival with the best. Teaching in Bannecker is anologous to being a team member on the old championship New York Yankee teams. Once they don the Bannecker uniform they take on the spirit and the behaviors of winners. They are loyal to Bannecker because they are involved in the growth of the school community and in the decision making process.

Dr. Shepard:

Dissatisfaction with the way things are going with the war in Vietnam, the racial strife, our effort to deal with the poor generally, the unrest on the college campus -- all of these are making it much tougher to deal with youngsters and with their parents.

What is the Bannecker District? First, the approximately 165 elementary schools in St. Louis are divided into six geographical districts. Each district has a team to operate it consisting of a district superintendent; three supervisors; two consultants; one in music and one in physical education. We are on a decentralized plan of operation, since 1952, in that the offices of this team in each district are located in a school or a building in the center of the district. The district's name comes from the name of the school in which these offices are located. There are 23 schools and approximately 16,000 youngsters and approximately 600 teachers in the Bannecker district, which is on an eight-four plan.

It so happens that Bannecker is the poor, inner city getto. The parents are at the bottom of any kind of scale that you want to consider. If you are talking about annual income they will all qualify for headstart. I have two schools where the family annual income is $2000; 75% of these youngsters are receiving aid to dependent children; 75% of the families subsist on governmental assistance.

All of these various programs have to come out of the surtax that went on last July and when the pot gets low you are going to have more surtax. This is a real inner city for under the most tolerant standards you would classify 85% substandard.

Perhaps the most devastating is the spirit that's been crushed over many years. We are 99% black. 90% of the staff is black. You can't see the depressed, the depraved spirit that has been crushed; the lack of incentives. We told the father of an intelligent boy to do certain things. "Make sure that this youngster comes close to his potential", and so forth.

He said, "Why should I make any sacrifice for this kid? Don't you know I have a BA from Fisk University and the best job that I can get in this town is running an elevator?" These are the kinds of youngsters that we are dealing with in our district.

There should be a kind of readiness, a kind of prerequisite before you start talking about parent involvement. In our program we tried to right our house first in terms of the administrators; to look at this problem, this job we have, this responsibility that we carry; to recognize that what we were brought up in in the educational psychologies of our day really are not relevant.

When you really look at a poor youngster and confront him with who his parents are, what side of the tracks he came from, the educational level attained by the parents, the occupation of the father, the books and magazines in the home and so forth these really are not the determinants of whether or not that youngster can learn to add, subtract, multiply and divide. What does determine this is the kinds of educational opportunities you give him. We have come a long way in turning around the attitude towards these youngsters. We recognize that they do have potential and that they do deserve our respect. Everything that we can bring to them begins to open the door for the parents.

We know and we believe and we say to our principals that you have the responsibility of setting the learning climate. You have the responsibility of setting the tone in your school. You have to have some skill to know where the cliques are operating, who's speaking to whom and who is not and how to do something about it.

The real battle would have to be won by the classroom teacher. We ask our teachers to quit teaching by IQ. If you are going to work with these youngsters you are going to have to do something tougher. Abandon your attitude of conscendation.

We discovered although 75% of these people and their youngsters are on governmental assistance of one kind or another, they're not stupid. They're not dumb. They have a culture of poverty. They are living pretty well off of us.

These parents are the best two-faced people alive. Smile in your face, take your hand-out and you turn your back and they'll stick a knife in it. But once you prove to these people that you are honestly, sincerely interested in them and their welfare, they don't turn their back on you. They may be caught, they may never get out, but it's not because they're dumb and stupid. They get around all of the rules and regulations the intelligentsia takes six months to write. They can do it in about five minutes.

These people do not want pity and conscendation is the worst form of pity you could think of. We have labeled them in many ways and you have to get this out of your system if you are going to work with them.

We displayed the test scores to the faculty and to the parents. We didn't think that we were a part of the ugly fact in American education, as far as testing is concerned, that poor children everywhere score on standardized tests anywhere from six months to four years behind grade placement. When we took a look at those test scores, lo and behold, they are talking about us. We faced that from the very beginning and how do you catch up? You have to work a little harder and a little longer.

When you are changing attitudes, which is necessary, we have found nothing that compares with homework. We asked the teachers to visit the homes. If you want to learn respect for human dignity and personality, that's all you have to do. You come away amazed and impressed. How could people, in the first place, come out looking so good, but, second, how could they not be bitter at the world, and usually this is not the case. This breaks some other barriers. It says that, perhaps, you are interested in them if you would go to the trouble to come and visit with them.

If you have this much change in attitude on the part of the staff you are beginning to get in shape to talk about parent involvement and community involvement. You have to have something going with those students that says that this is for real. We have discovered that you can't just sit there and change your mind. You have to do something. You have to have some kind of action. You have to get in motion. If you are able to generate something like this, you have people moving and pretty soon they're doing things they didn't intend to do.

We have fifteen or twenty programs for our students that are interesting and appealing as a part of readiness for dealing with parents in the community. We know that these youngsters come poorly equipped to succeed in the kindergarten or the first grade. They don't get promoted and so forth and we pin a lot of this on lack of experiential background.

One of our programs is a schedule of field trips that is designed to overcome some of this from kindergarten through the eighth grade. We have organized this out of our district office but it is really determined by the principals and teachers. A trip in the spring and a trip in the fall for each level. That's $8000 worth of chartered buses.

The spring trip for the second graders in our district is a trip to the famous Forest Park Zoo. Fifty teachers go six weeks before the trip and meet with Director Perkins of the zoo. They determine what shall be done on that trip, what animals they will touch and feel, which ones they stay their distance from, what to see before they go and what the post trip activities are. These fifty teachers write the teacher's guide.

At the fourth grade level, the first trip is a walk through the art museum. The second trip is a tour of St. Louis.

When the youngster goes up a little higher in sixth, seventh and eighth, we think the purpose of the trip changes. Now we need aspiration, inspiration, encouragement and incentive. At the seventh grade level, we take them in the spring to the Homer Phillips Hospital. There are eighty-three different occupations under that one roof. We don't try to take them through eighty-three but we do arrange with the hospital to set up eight, ten or twelve stations with their personnel describing the work they do.

The other 7th grade field trip is our famous "operation dine-out". We divide them into groups of eight and take them to the ten finest restaurants in our city. This is free to them except for thirty to forty cents that they must bring as a tip for the waiter or the waitress and for checking. These are educational experiences. They are not excursions. They are not entertainment. It's not a waste of time.

The first thing these youngsters see is a film entitled "A Date for Dinner". Their parents see this because their parents are going to be involved. They are going to have to get them ready. Next, our teachers put together a brochure. It has to do with etiquette, selecting foods, conversation. That's the textbook that goes home. The parents are quite elated and the youngsters practice and how sophisticated do they get! We say to the girls you have to have a ten cent piece. You may have to use it. We leave nothing to chance because that's embarrassing. I'm trying to point out to what degree and length we go to involve the youngsters. It takes six weeks to get this done. The teacher goes once and then other teachers in the school volunteer because this does a lot, too, because all teachers meet the youngsters on the playground and the children learn to respect them.

The youngsters select their own food. They have a range in price. When we determine which restaurant each youngster attends, we memeograph the menu and give it to them so that they can study this beforehand. When we get into the final analysis, you ask what was the deportment, how many fights did they have at the Holiday Inn Downtown? None. This is prima facie evidence of somebody's interest in them. Sometimes the school has to cut a man's suit down to fit a youngster so that he can go.

The parents loose their speech almost. "You mean you are going to take my boy to dinner at the Statler Hilton?" You have touched some tender spots in the soul and you don't need to worry about them running you out or knowing what's going on at the school. This is why you have better attendance. This is why you have more respect for the school and the people in it and what they're trying to do. This is what we mean when we say education is relevant.

We tell each seventh grader in June, "save your $1.50 now because next fall you have "Operation Cafeteria. You spend your own money. You'll be doing this at noon downtown in places that you more likely would go anyway." Again it's an educational adventure to train the youngster.

"You come in, you look up, you see the menu and the price. You look at what you have and you pass on down the line. You come out and there's no table reserved. You stumble, fall, drop your tray and break up everything. What do you do? How do you perform? What's called for?" This is education at its best.

When you have this kind of morale and spirit beginning, you are now ready to talk about dealing with parents and with community folks. We meet every month with the black community leaders in St. Louis. They're our catalytic agents to get some things done that we couldn't get done otherwise.

In terms of parent involvement we started out our effort with them by showing them the test scores. You have to keep talking now to get this over because they don't quite understand their son is two years behind in reading. The more you talk then they begin to focus on you. "What are you doing? I'm sacrificing to send him here." You keep talking and the focus shifts to the boy that he has been wasting his time, that he hasn't been cooperating and so forth. What the perception here is that maybe they can take him in the closet, in the back yard or in the room and with a few strokes of the broom, the mop or the ironing cord raise his level two years in reading. You have to keep on and explain what this is, and you begin to get through a little.

In our district we came up with a little document listing about a dozen items of what the parents can do. We call this, The Parents Pledge of Cooperation. We said if you do this you will be doing about all you can do. Keep this in the kitchen, on the table or in the top drawer and look at it every now and then. On the other side of it are suggestions and hints for improving study habits because we said now we want to involve you for real. Sure enough you've got a job now. You are our partner. You know he's behind now. You understand that, so now he's got to catch up. Everyday we are going to have in this homework assignment notebook an assignment, and you know what your job is, mom. You are the manager of the homework at your house, so here's the guideline. This is the way you work.

You have a conversation, a conference, with all who are involved at your house. What will the study hour be? You're going to have to see no TV, no radio, no telephone conversations, so don't agree to a time when you know Batman and Julia and all of those are coming on because you know you're not tough enough. Get the time settled. We're talking about grades four through eight. You say 7:00 to 8:00 p.m. All right it's 7 p.m. now and John is not at his spot. So you ask him and we tell you he is going to say, "Momma, I don't have any tonight." So you ask for this notebook. Now he is going to say he forgot it or he lost it. So now what do you do, ma? We suggest something like this. You let him lose one. You let him forget one and then the next time that he does that, in whatever way you yave of having your way at your house, that's the time to do it. At this stage these parents have blood in their eyes. They mean business and somebody's going to get hurt. They're not fooling.

You see we're tying this boy up in a neat little package. There isn't any way for him to get away because we say if honestly there's not a homework assignment in here you still do that hour and you do that with the newspaper, a magazine, the library books or the other things that we are talking about. Our evaluation of how many they lost is they didn't lose them. Why? Because mom at home was running things and they understood that. The parents were helping us by getting over this kind of activity which now became a habit. The program is one sponsored by the District Council of Parents and it is called "Study-In".

The first thing in study habit is what is the assignment. Here it is right here. Have your rulers, you protractors, your references, your dictionary. We put 7,000 dictionaries in the homes. These were used dictionaries. They were going to be pitched as waste paper, so we got them for twenty cents a copy.

We changed the attitude. No question about it because those parents meant business and you can see how the students were tied up.

We have moved away from that now. We don't have to do quite as we did then. With the parents we have what is called the Bannecker District Council of Parent Organizations. This is a monthly meeting of representatives of organizations in the schools. It's in its tenth year. (Mrs. Elizabeth Koontz, former president of the National Education Association entered the Union Ballroom at this time.) We could have a program called "A Morning with Elizabeth Koontz", An Afternoon with Mayor Cervantez", a prestige person. The makeup of that audience of three hundred people is two hundred parents, fifty teachers, a dozen ministers and a few other of the agency heads like the YWCA, the Carver House and the Plymouth House. We didn't care what Mrs. Koontz said. What we wanted her to do was when she got through was to come down on the floor and to shake hands with those parents and to sign her autograph and to participate in the continental breakfast. We have four such affairs each year.

We have the Bannecker District Coffee Hour in which each school invites twenty parents to come in and sit down and talk about the problems of the day. Black pride was the topic of the last Bannecker District Coffee Hour. What did it mean and what could they do? There are four of these a year.

The parents delight in outmaneuvering the mass media of communication by such things as picketing the school. They found out that if about ten of them, ten minutes before the affair, would call the radio station, the TV and the newspaper and tell them that they are picketing the schools, they would come running with their cameras and their books and their pencil and paper. When they got there they would find out there would be signs "We want more homework","We support these teachers", "Stay in School", and things of this kind.

We make what we would call a report to the parents in each one of the schools in October and April in night meetings. If you didn't come early you wouldn't find a seat.

We register the families as they come in so that we know exactly who is there and who didn't come. In the Karlin School, which happens to be the largest one in the city, about fourteen hundred youngsters, K-8, and about 610 families are represented. On one occasion we registered about 560 of them...We went after the others who didn't show up and asked where were you? We sent for you. We had something to tell you.

Usually we include some live models of the living proof that education will pay off. Last October our live models were youngsters who completed high school in June of 1968 and were on good paying jobs. They were delighted to come with us every night to visit twenty-three different schools and a different school each night and make whatever contribution they could to encourage the parents of the other elementary school youngsters that education was the way up and out.

We have a District Council of Ministers and they meet five times during the year. We are finding ways to co-operate to support each other. We are not completely satisfied but we are reaching about 60% of the ministers in our district. To have the support of the ministers is quite meaningful for many situations that develop.

We meet monthly with the so called black militants and it has been interesting how this has gone. We have come up with mutual support.

We have concerned businessmen in the Bannecker District that do many things for us and support us. Money isn't always the kind of support that you need for the program that you are sponsoring.

We have had parent aides in our district. If you don't live in there, if you are not a parent, you don't work in there. We use parents as contactors for the schools. We use parents in what we call contact couples.

All of this is preliminary. When you get all of this out of the way, you have a kind of readiness that when you tap on the door and say you are from the school you are somebody.

This is our latest. This is called "Teletutor", a service to the boys and girls in the Bannecker District. We have four teachers on four telephone lines Monday, Tuesday, Wednesday and Thursday from 7 p.m. to 9 p.m. If you get stuck with your homework and you need help you call Jefferson 3-9487. At first it was individuals who called. Now they get three or four students together. We never directly give the answer. We only give the procedure and the process and how to work it out.

We have a program of honoring our students with awards and certificates on the slightest provocation. All you have to do is come every day for a year or get on the honor role or render service to the school or be something in art or music to earn an award.

You're talking about black pride. Listen you haven't been there and you can't describe it. It's something you feel, so no wonder we have the least turn over of teachers.

I wrote this for you.

In a subtle sort of way,
I've been pleading for school people
And those who work with our pupils,
Who are masters in the art of human relations;
Who are dedicated to the challenge of helping the disadvantaged
child and adult
To both discover their real potentialities
And desire to bring these capacities to full fruition.

The task is not easy.
The obstacles and problems are many,
But the returns will be well worth the effort.
For if we succeed,
We shall have rescued for the nation and for generations of citizens
yet unborn
The talents and contributions of countless people
Who might otherwise have become burdens to and blights on society
Rather than responsible and productive citizens.

Somebody said that it couldn't be done,
But he with a chuckle replied
That maybe it couldn't
But he would be one who wouldn't
Say so until he tried.

So he buckled right in
With a trace of a grin on his face.
If he worried he hid it.
He started to sing
As he tackled the thing
That couldn't be done
And he did it.

There are thousands to tell you that it cannot be done.
There are thousands to mock and derail you.
There are thousands to point out one by one
The dangers that lurk to assail you.
But just buckle right in
With a bit of a grin
And then take off your coat
And go to it.

Just start to sing
As you tackle the thing
That couldn't be done
And you'll do it.

A NEW BAG IN TEACHER TRAINING—IF WE COULD ONLY HAVE A TEACHER WHO CARES

Dr. Elaine Tracy

INTRODUCTION by Dr. James Anderson, Professor of Education at St. Cloud State College.

In these days of urgent need, of constantly seeking ways of better training our teachers or prospective teachers to make them more effective in reaching the children for whom they are responsible, we are attempting to do more of this than we have in recent years. My feeling is that we are just beginning to make teachers and prospective teachers aware of the importance of this particular point. Much is yet to be done and hopefully much is yet to come.

One of the most promising programs in this particular area is the one conducted by Dr. Elaine Tracy of St. Olaf College. In the pilot Triple T Program student teachers were carefully trained for their urban assignments. Dr. Elaine Tracy is chairman of the Department of Education at St. Olaf College and from her position as chairman and director of this particular project she will speak to us on "A new bag in teacher training— If we could only have a teacher who cares." Dr. Tracy will bring us a message and she will open up the way for questions.

DR. TRACY

Mrs. Hertz and I cooked up this title over the telephone and also talked about our individual projects at St. Olaf and the project that I participated in last summer as a pilot group for Triple T. Somehow or other the message was garbled a little bit. When it came through she put that I was the director of the project. I have to apologize all over the place to Dr. Richard Faunce who was the director of the project. I was about as green as paint at the beginning of it.

Then we talked about our inner city program at St. Olaf College which wasn't particularly a part of the summer project, so it came through a little bit differently than we had anticipated. At any rate if there are any of you here who have heard me give this same old bag before, you're really excused. I just hate to burden some of you with this so many times.

The bag hasn't changed since last summer. It's just as critical to me now as it was then. I love to talk about what happened to me last summer and how I came off Manitau Heights and literally moved into the city and lived and breathed and had my being for five and one half weeks. I had a terrific awakening about some of the needs of the city and some of the needs of the kids who really have terrific potential but we have failed to see it.

I was minding my own business last spring, ready to take the summer off when I was side-tracked by coming up to the city as one of a group of nine who worked with youngsters, with inner city schools; with community leaders in this city. We became a pilot team for what has developed into a year long program for Triple T, training teachers to train teachers.

It really was a new horizon in teacher education for me. Almost every day when I would be driving up to the city, I'd hear that little song on the radio, "How small we are. How little we know." I thought how true it was.

I want to tell you some things very informally that happened this summer. I'm not going to draw all the implications for those of us who are working in colleges and working with boys and girls at the elementary, junior and senior high school level and for those of you who are superintendents and principals, but I'll let you draw it for yourself. I am going to try to talk here for maybe fifteen or twenty minutes and then give you an opportunity to interact with me, ask some questions and raise some issues.

One night while I was up here in the city, I had occasion to stay at the Curtis. For the most part I commuted back and forth or stayed with friends in the city. This particular day I had rented a car because my own car was inaccessible to me.

We had had a long hard day. We had been in basic adult education programs where I had actually watched grown men and women learning to read and write and even identify colors. We had spent about an hour and a half with some AFDC mothers. This was one of my first experiences listening to their side. We had spent some time looking at a talking typewriter and various other things during the day. We had visited the Indian Center. I was really pretty depressed.

I got back to the Curtis that night and sat down and wrote my little bit. I'm not reading it to you because it's any good as a piece of poetry or as a piece of prose or anything like that, but it will lay the ground work for some of the other things that I would like to tell you about.

Night - Thursday - July 11th. I turned the ignition in the budget rental car, not a bad car, a Montego MX. $7 a day plus some mileage deal. Did I want $1.50 added for collision insurance? Yes, I said. Will my Standard credit card do? "Of course," they said. So the car and I cruised over the Olson Highway. The city lights were on. I ought to be happy.

The Curtis was in the distance. I had a room there, number 778, and the key was in my pocket. It was my room. Not very expensive, $8 a night, and the key was in my pocket. I was tired. The hotel looked good and the day had been long. I went over it.

Why were poor kids having to bear the stigma of welfare? Why had mothers learned to cheat and knife and be evasive and dishonest? Why did a child on AFDC have to carry a huge pink card for admittance to lunch when he needed to borrow 35¢ in order to eat? Why couldn't he carry a card like everybody else, an ordinary sized one and white? Why didn't this teacher hear his cry? "It's this way, mam. It isn't pay day until tomorrow. My mom didn't have 35¢." Why did a school tell a child he couldn't return without a hair cut, a little elementary boy, without even being sensitized to why it wasn't cut? It wasn't even very long. His mother said there just wasn't money. Or why tell a kid whose tennis shoes were worn out, "After all, your mother was given an AFDC allowance for shoes at the beginning of the year. What did she do? Spend it on beer!" Doesn't the teacher know that a pair of shoes lasts only part of a year?

Why couldn't the school just permit one girl to make a field trip with her class? Her mother thought the trip was tomorrow. The girl didn't have 75¢. She couldn't go. Don't teachers care for kids? Or such stupid assignments, at the time of the assination of Kennedy, go home and watch TV. There was no TV. Or trace your family tree when there is no family. Or a school writes, "Dear Parents, Please come to our coffee hour." There are no parents, plural.

"If you have a sensitive child," said one mother on AFDC, "he may not even tell you he needs a dollar for books. He knows that it isn't there. Then you send him home without his report card because we owe 35¢ for lunch. You know I will pay the first day of the month."

I had heard the cry of the poor, nothing for one extra thing like a screen door or a rug or a book or to replace a child's worn out tennis shoe in February. I drove on, reading signs, shifting lanes into the Curtis ramp. More decisions, the white, the red, the green, #172, remember your color and your level. I could read. I knew colors. I had met many today who could do neither.

We spent these five weeks moving around from place to place in this city. This winter I had ten students moving about from place to place in this city. Some of them had lived in the city. Three of them lived in the suburbs. They had never been on North side Minneapolis before.

Let me tell you a few things that happened and let the implications be drawn for all of us in terms of the unawakened potential. We were over at the Work Opportunities Center, the WOC. It came through loud and clear that we take them as they are. We take them where they are and we take them where they think they want to go as fast as we can get them there. I was troubled because I said, "What can we do in teacher education to somehow get this message across that we ought to take kids where they are and take them as they are and then try to take them where they want to go as fast as we can get them there."

I moved over to Lincoln Learning Center. Why can we take kids out of a normal junior high school and suddenly make them interested in teaching in an old run-down store front operation type of thing? Why do they benefit from an education there? What are our problems? What are our hang ups? I remember this summer the first time I was able to say very freely, "I don't know how to tell you this. I'm all hung up on this you know." The group clapped loud and clear. Somehow or other I started to take a look at where are we hung up in this business of teacher education.

What are they doing at the Lincoln Learning Center? They teach them on an individual basis. The teacher expectation is high. I remember the Stanford Study where they took a bunch of kids and didn't tell the teachers that these kids weren't any good at all according to the tests. They said we have some kids and we think they have some potential and we want you to work with them. The teachers were all so delighted because they thought they had some really gifted kids to work with. They expected great things and the kids produced great things.

Why do teachers differ at Lincoln Learning Center from what they do in some other junior high school in this city? Why is a rapport established there? Is it any easier or are we tied down by structure and numbers and tradition and setting? The message came through over at TCOIC where I understand you can go from about ages 19 to 99. We start with the individual where he is because he is an individual and he is functioning at a certain level.

People don't progress at the same speed. They comprehend at different rates. This bothered me because I teach this in ed. psych. all of the time. But it seems like a ridiculous statement, you know, to give lip service to this. I talk about the side of the phenomenal logical field and all this sort of thing. Now just the other day I drew a circle on the board and I said, "Okay, here's your bag." It went over much better than talking about a big phenomenal logical field in which somebody's trying to operate. We started to talk about it and things improved.

This program has been built to fill the gaps left by the public schools. They begin where the individual is because he is an individual. They assume that minority groups have not been viewed as very human in the public schools, whereas, now this individual is recognized. They start with the old cliche, "They ain't ready yet and we'll get them ready."

As I sat over there I kept thinking about the three week workshop I had had at Stanford a couple of summers ago and about Dwight Allen. Some of you have probably heard him. Let me give you a couple of paragraphs whether you agree or not.

"What do you do in the present school if there are two kids who meet the performance criteria in September? It paralyzes the whole organization. We have only one little escape hatch, the insidious notion called enrichment. If there's anything I would like to get rid of in the American school curriculum, it's enrichment. I think it is one of the worst, the foulest, the most unethical practice in the schools today. It really teaches the kids to lie."

"You see, this is the game of the school. Here is a little kid who has written a theme. If he brings it in, throws it down on the table and says, 'Here's something I whipped out in twenty minutes last night. I hope you like it.' Whatever else the teacher will say, she will be sure to say something like, 'You should have worked harder.' However, if the student were to bring the same theme and say, placing his burnt offering in front of the teacher, 'I wish I would have time for another.' Whatever else the teacher says she will include something about how nice it was for him to have worked so hard. You see we want the kids to lie. The reward is for working and not for achievement.

If we put achievement on one dimension, A B C D E F, and effort on the other, 1 2 3 4 5, A being top achievement and 1 top effort, who is the ideal student, A or 1, maximum achievement or maximum effort? We even have an euphemism for it. It's called working up to your ability. It is more often found in the form — not working up to your ability. The problem for me is that this would seem to be just the opposite of my ideal student who would be an A5, maximum achievement with minimum effort."

"Every summer we attend schools and workshops to learn how to teach kids well, but when we start teaching in the fall, we want them to work hard. I neither understand nor believe in this. Why is there anything desirable about working hard perse? It is an old puritan notion. The definition of a puritan being someone who has a haunting fear that someone somewhere is enjoying himself. Unfortunately this idea is too characteristic of the public school. The public school is not a place to enjoy oneself. It's a place to work hard and be enriched."

"If a student can do problem set A too easily and problem set B too easily, the teacher always has a secret weapon, optional problem set C. However, the student who does ten problems instead of five probably only needed to do one in the first place. Furthermore, we don't even know whether he only needed to do one or none. Doesn't it make you a little bit uneasy about the organization of the school when we are so preoccupied with time and so little oriented toward achievement?"

He talks about how when a kid meets the criteria in November that doesn't need to be met until January, the school falls apart at the seams and wonders what on earth it is going to do with this child at this point. Dwight Allen goes on, he's very much got a bag on this score, and keeps coming back and crying back to the public schools and asking us what we can do about it to get to the unawakened potential and to keep kids interested. I don't know. We've got this same problem down at St. Olaf College as we have in the public schools and I'm well aware of this.

At the time we were up here in the city the DECOY group still existed. I understand it doesn't anymore. I was very much impressed with a group of young men who spent some time talking to us one evening. They said, and we have heard it many, many times, "School bores us. I'm black. I'm bored at school because I can't relate to anything, not even to history. Too many teachers are phony. What is your idea of quality education?"

I know a group of students fairly well out in one of the suburbs who had asked some of the blacks to come out and talk with them. They were in a home of some good friends of mine, The mother had kept making hot chocolate and coffee and sandwiches far into the night because these kids were talking so excessively about the problems that they had at the invitation of the whites who were really concerned about white racism.

This one black man looked at me, he's now down at Luther College, and said, "You know those kids wanted to join our group and I told them they couldn't. You have got to understand this now." There were several of us there who had been moving and living and breathing together for five weeks. He said, "It's kind of like clothes. You can't wash black and white together, but once they get dried you can put them together." I told that to Nathan Wright one night. He borrowed the illustration from me. I hope that I don't get into too much trouble for giving away this young man's best illustration.

In connection to this we listened to Mike Gaines. I got mad and then I listened and then I'd get mad and then I'd listen again. Then I would get defensive and then I would go over and talk with my friend David Preus who had been chairman of the Board of Education of the Minneapolis Schools. He would say to me, "It's going to be hard on you, but you have to learn to listen. I know this is going to be hard on you," he said, "but listen, listen and don't get defensive." I have never spent a summer doing so much listening as I did this past summer.

It was pointed out to us that in grade 1 a child learns something about words. He learns the American way of judging self-worth. The whole idea is to beat the kid next to him. Beat him on a task; beat him on a report card and this denies his humaneness. It was pointed out that so often we whites say we don't discriminate, but we won't lower our standards. The speaker claimed this is discrimination in the public schools, and we're going to have to have the ability to transmit feeling and love and importance.

It was here that I was told to go home and reread the Declaration of Independence because it says very clearly that it's the right of people to physically revolt against oppression. This is the American philosophy. "Take a painful look in the mirror," Mike Gaines said, "then take a look as professional educators." How do we relate to other human beings who are different? How do we allow people to be free and not be the cause of the continuation of sickness? Kids can tell if the teacher is loving and accepting or whether the person has hate or fear or frustration.

Probably one of the things that hit me the hardest this summer was my contact with Dr. Anitra Boswell. It was she who told us how stupid we were. She wasn't really speaking to our group as much as other people were throughout the summer. She was talking to the persons who were active in Headstart. It was she who said, "How do you expect Johnny's parents to come to school for a tea party on a Thursday afternoon, when you send an invitation home that says, 'Dear Parents, Please come to tea.'? Mamma's afraid to come to tea because she's not living with papa. She may not even know where papa is, but Johnny is important to you. Quit trying to do the social workers job and accept Johnny as he is as a human being. See his parent or parents as he is and then judge him not."

"What should we do?" said one person in the group. "Well, why not get on the phone and say next Thursday afternoon we are going to serve some coffee over here at Bryant Junior High School, or wherever it is. Gather together all of the important adults in John's life and bring them along. We would like to meet people that Johnny likes and cares about. Then, for goodness sake," she says, "don't sit around and worry what color they are or whether they're married or whether they are living together or what the situation is, but be concerned about Johnny."

"This is no place for tired people." she told the educators there. "What do you know about the culture of the poor?" she said. "Get acquainted with the ghetto dictionary, and the language of the street. Be creative and imaginative and flexible. Have creative thinking and improve your listening. Involvement means listening too. See the child as he is. Go slow and be patient."

Incidentally I flunked on the language of the street. My nineteen year old nephew at St. Olaf passed with flying colors. I don't know what this says. This was the Dove Counterbalance Test. I wish that I would have time to give it to you. I don't know but you might do better.

I didn't want to do one of the experiences that we had this summer. They asked us to make some home visits. I was afraid. I don't know why. The men were even more afraid. There were four men in our group. Finally we went out two by two like the disciples. Somehow or other we seemed more courageous this way.

We got in the doors of these many homes in the community because Bryant Junior High School was doing a survey. They had received some money. The idea was that we were going to help them with this survey and go into the homes and ask some of the questions that we had been told to be asking and also we were to ask how the mother or father would like to have the money spent.

By this time I was pretty thoroughly aware, I think, of the fact that I wasn't supposed to behave with any shock no matter what happened. The first home I walked into there was a motorcycle sitting in the middle of the living room. It seemed like kids were pouring out from all over the place and I'm sure that this was the pride and joy of this family. This happened to be a very, very poor white home but very clean, and this beautiful motorcycle was in the middle of the living room.

Well, I have a friend down at St. Olaf and he and his wife had Butch's motorcycle in their bedroom for a while, so I thank them for getting me so sensitized to the fact that I shouldn't look shocked with this motorcycle in the living room.

We started to talk in this white home and one of the first things the mother said to me was, "My boy was a victim of extortion over at Bryant this last spring." I said, "Does he hate all black kids now?" She said, "Oh, mercy no. He hates white kids, too. He just gets mad and hates. It doesn't seem to make any difference what color they are. He just hates."

I got a little braver and asked, "Would you rather have your child taught by all white teachers?" "Oh, heavens, no," she said, "we don't care what color the teacher is. Just so the teacher is good. Just so he cares about my child and listens to him." All nine of us came back with this same message. It didn't seem to make any difference so long as there was dialogue and listening going on between teacher and child.

I was alone one day when I went to another home. I had to climb three flights of dingy stairs to get there. There were odors coming out from all over. Obviously it was a multiple dwelling. When I got to the top a little black dog came tearing out, barking its head off at me. I love dogs so I bent down to make friends. The mother came tearing out to tell me that she would relieve me of this dog. I said, "Please don't. I really love dogs."

I heard her rush into the kitchen and say to a bunch of kids, "It's okay. You can come in. She loves dogs." I had a prop from then on in and we sat down, this little black dog and I. I didn't even notice the place anymore and strangely enough as I look back on this I realize that at the moment I didn't even notice the mother was white and the kids were black.

I tried to disguise that I was a teacher as much as possible as we made these visits and particularly that I had anything to do with a college. Somehow or other this mother kept probing and I hated to lie so I had to finally say that I had something to do at a college and with teachers.

A girl in the ninth grade said, "You mean you train teachers. I've got plenty to tell you." I wish I had had a tape recorder, but let me give you a few things as I remember them. This sort of gets me back to the title of what I am supposed to be doing here today on a new bag in teacher training. Let me say that whatever you do, listen to the kids. I think they have quite a bit to tell us.

"You teachers need to know how to get along with us kids. Don't fight us. Love us and you'll get along. Getting to know you is the most important part of the teaching profession, don't you think? We're going to try teachers out. Go along with us. Don't lose your temper. We'll get over it. Being too lenient is very bad. We should do some changing, too, and we will if you give us a chance." this little girl said.

By now she had been joined by some other friends. "We should have fun together," said a young fellow. "We can work together. We can have fun together." Then the climax came. "Teachers are too nosy. They're always interested in our background. We're not interested in our history or telling you whether our mom and dad are living together or how much money we have. I do not really think it's any of your business, do you?" she said. "If you do not know how to act with us, you can't teach us."

I told this little girl that in January St. Olaf College is sending a group of students up to live in north side Minneapolis and we're trying to get them ready to teach. I asked her if she would help them. "We sure will," she said. I don't know whether she specifically did a great deal but I assure you that these junior highers did a great deal to help our ten students find out what their needs were as of the moment.

Let me move into a couple of things that happened in our summary session on what kids told us and give you a few comments on what we heard from kids and why I say kids. Some of these were really grown ups. They were nineteen, twenty and twenty-one, some were drop-outs and others were in the seventh grade. We worked with youngsters a good deal during the summer and probably once a week or so we would sit down with a group of them and just got a chance to listen to them.

I have taken down some of their quotes. Like I say, if the shoe fits with us then let's put it on and try, at least, to do something about it. One kid said, "You don't give a damn about the minorities. Why don't you communicate with us? You don't even know me. All you want to do is give me a grade. Teachers have to be committed. When we ditch school, what are we going to do? You don't even know me. Why should I stay in school when you don't even know my name? Everybody passed at a school I was at one time. We know those people cared about us. When is a kid a big discipline problem in school? You get all hung up on all your standards, all your stuff about English and math. What do we need to know about math for anyway? We don't get money."

"I'm hung up in a bag of people. Teachers pick out five or six people to push and this is a bad hang up. Nothing is related to my environment. Look at those pictures of George Washington and Abraham Lincoln on all of your halls. We don't need people any more to say I'm doing my little bit."

"What do you want?" we finally got brave enough to ask. "Don't you really want to learn anything?"

"Of course, we want to learn something, but we want to learn it from a teacher who has a relationship with us. Don't let a good teacher get these hang ups. Don't get disgusted just because I'm a black boy walking down a corridor with a white girl. I'm not going to hurt her. What's the matter with you, anyway? You're all hung up in a relationship where we don't even feel you care. Let kids talk. Hear the kids side. Don't have selective hearing. Teach your teachers how to listen. Teacher's pets and having favoritisms expressed in class are the problem. Teachers are basically this way all over. The poor student is still in that same bag. He hasn't been touched by his teacher. Get down to earth. You're like a mechanical robot. Someone tells you to do it and if you don't, so help me you are in trouble. Why do you teach us so much about the stars." One kid said, "If we were supposed to be sitting up on the stars the good Lord would have built a stairway so we could get there. Why don't you teach us something relevant?"

I have a beautiful aside for you right here. We had one of our senior students teaching in Northfield High School recently and she was teaching senior English. Now remember she was only about three of four years older than these kids that she was teaching. Just a great girl, very bright, very creative, very flexible and very innovative. She called me up one night and she was practically in tears. She said, "Miss Tracy, what am I going to do? A kid told me today that I am not relevant." I said, "Join the crowd."

The message that somehow or another comes back to us over and over again is what are we going to do about this business of better communication with kids. I keep saying to myself, well, what's the difference. I've heard about these things supposedly in the inner city but doesn't this say something to Northfield teachers, to Dundis teachers; to Canby teachers? Is there really very much difference in terms of the basic humaneness that has to go out into the public school program on the part of teachers? What does it say to us in the teacher training institutions? How are we going to do it? I don't have the answers.

The big 'how' is the thing that seems to be bothering me a great deal at this point is how are we going to build for an entirely different future? "Get off of your hang ups." "Maybe we kids are not always in the right either," said one boy. "The teaching personality is much more important than the teacher's methods." I like that one, too, and fully concur.

Let me read something here and it may raise some questions. "The original, the basic and the indispensable audio-visual device for every classroom is the teacher. No one as yet has developed an aid to learning that is nearly as flexible, dependable and as versatile and probably no one ever will." Imagine designing a single gadget that moves, talks, thinks, and remembers what each student does in the classroom. A gadget that's able to teach math or foreign languages or history, that can stimulate eager students, encourage the plodders, monitor the cafeteria, confer with parents and coach the track team on the side. Technology can't do it.

Well, that's my bag. I don't know if we've discarded everything down at St. Olaf College, or not, that we have lived with for so long. I hope not. I think a lot of things that we have done in teacher education have been good, but we have got a long way to go. These are a few of the scattered insights that were driven home to me last summer. I don't know what's going to happen in a whole year of this but probably some pretty exciting things.

Some of us are going to be up here next year, fifteen college professors from all over the state, trying to learn a little something. I say, at least, give us some credit for trying.

QUESTION AND ANSWER PERIOD:

Did the people who you talked to in your work last summer bring out the issue of you don't know me because you don't live in the community in which you teach?

Not as much as I thought they would. There was one man at Lincoln Junior High School that everybody raved about. They said that he is the greatest teacher in this whole city. In fact, I was beginning to believe that he was the only good teacher because they talked so lovingly about him. I asked if he lived in the community. "Oh, no, we wouldn't want him to live there. We don't care if he lives there."

I asked how come he's so great. I hadn't met this person and the kids came back with this same old thing. "He acts as if he cares about us. He listens to us. He'll walk up Plymouth Avenue after school and he chats with us. He comes into our center. He'll drink a coke with us. We have the feeling that he really likes us."

Then the crowning aspect of this came. I didn't live in the city either. One of the kids that we were talking to said, "We have got the feeling that you're really trying." I guess I came away feeling that the kids didn't really care if I lived next door and parked my car next door if I liked them.

We had two blacks in our group and one of them and I became very close friends. I'm sure that this would have happened to us whether I was black, or white or red. Somehow or other we just cared about each other right away, but she was very hard on me. She said the first day, "Do I have to work with you for five weeks?" I said, I guess so. She said, "You've already made your first mistake." I asked what I had done. She said, "You said you people." Well, I didn't mean to offend. I really didn't and this went on all summer.

Finally, in the middle of the summer she said to me, "Look, I've been real hard on you. Now you give it to me. What have I been doing that's been hurting you?" This is the way it went. In fact, it got to the point that we had a little closing picnic and I didn't know that it was going to be quite as informal so I came fully clad. It was hot and I said, "If anybody could convince me, in this group, that white legs are beautiful, I wouldn't have put on these stockings today." I would no more have said this a year ago, but we somehow or another had a relationship going.

Each year at St. Olaf we have had kids who say they want to teach in the inner city. I want to go to North High and this and that. We always put them there and they grope and struggle. Even before this happened we had arranged an inner city interim during the month of January. We are on a 4-1-4 plan and we piloted this year with ten students who came up here and lived in black homes. Thanks to my friends we were able to find black homes and nobody says, "What do you want to live with us for?" They did it because our black friends asked if our kids could live in their homes. This wouldn't have happened if we hadn't had this summer.

We set this thing up and when I came up to talk about arranging the kind of experiences our kids wanted, we knew what we wanted and I didn't before this summer. From this point of view we were able to arrange a better experience.

They're releasing me on half salary next year to come up to Triple T which we trust is going to affect our program, not only in the kinds of teachers we put out for inner city, but in the kinds of teachers that we put out anywhere. We are trying to do some work in communications that we have never done before. We're trying to take one of our stuffy courses, Principles of Secondary Education, and turn it into more of a communications course. We are working with small groups where we are leading group discussions and listening and this type of thing and getting off the lecture.

I have forty-two people in my ed. psych. class this year. When the interim kids came back from up here they said they weren't going to put up with some of this guff anymore. So I have forty-two assignments now in Northfield and I felt like an arranger of experiences.

We have them in elementary schools. We didn't pay any attention to whether we were at a secondary program or not, we don't have elementary education, but we figured that they needed to learn something about growth and development at any level. They are all over the community and the amazing thing is that they are wanted. We could have found placements for forty-two more.

We have always had kids going over to Hastings and down to Faribault. We have a bunch interested in the retarded. We have some kids who are working in Project Friendship. They have always been doing this, but we are trying it now with Ed. Psych.

You mentioned that the teacher's personality seems to be more important than his methods. Is there any measure whereby we can figure out what this personality is that we are talking about? Is it a measurable kind of thing or is it a strictly humanistic kind of thing that we cannot measure?

These are some of the things that we are commissioned to work on this coming year. On the basis of the summer, I think part of it comes in some of the things I mentioned. Involvement with a child means listening to the child. A teaching personality has to have creativity, imagination and flexibility. We have to get off of the authority bag and onto the respect bag. I think methods are still important so we can give people a route, but I think we have got to start with the relationship. I don't know any testing that has really been done.

PROGRAMS THAT WAKE UP KIDS

Dr. Frank Wood

Introduction: Dr. Wood introduced himself. He is Associate Professor of Special Education at the University of Minnesota.

I have thought a great deal about this topic during the month or so since I agreed to come and participate in this conference. When we were originally talking about the conference, I assumed that I was going to be one of the spectators. I was gleefully planning to get other people involved in telling me things that we should be doing, but it ended up that I had to take some of the responsibility for that myself.

What are some of the elements of programs that have succeeded with kids; succeeded in turning kids on who had not been turned on by other programs? Let me just run through a list of some of the things that I jotted down. One thing is what we might call compensatory experiences. Experiences with people, places and things that had not been part of their previous background. Another thing are special materials. Often these have been closer to the real life experiences of the children.

A third thing has been new reward and reinforcement systems. How do you reward the children for learning? A fourth thing has been new buildings, new facilities and things of this type. Another element has been greater involvement of the community. Here I don't necessarily mean the parents but also the kind of community involvement that we have illustrated in this area. Among other places, the Lincoln Learning Center where General Mills has been involved in working with school people in setting up new programs or at the Bryant Learning Center where Honeywell has been involved.

Another element in some of the programs is student involvement and control. Another element that I found was specially sensitized and trained teachers. Teachers filling new roles with kids and doing new things with kids. Teachers coming, not only from existing staffs, but from the community, from non-education backgrounds and even from the peer group. Making use of older children to work with younger children or kids of the same age group to work with one another.

I wrote these things down as I went through various programs and I decided that this isn't what we really want to talk about. I could talk about some programs that have one or more of these elements and have succeeded but I could also talk about programs that have one or more of these elements and have failed. I think we could also talk about some programs that have lacked almost all of these things and have succeeded.

It seemed to me that when you get down to the crucial elements in programs that do work, that do something different, there are two things. One is that something about the people in those programs is special. There is something special about the teachers, the administrators and the parents. I'm kind of taking it for granted that the kids are special to begin with, but there is something special about these other people. The other crucial element is adequate funding. I was glad that Dr. Flemming emphasized that this morning when he was talking with us. I don't know of any programs that have succeeded where the people have not been special and I don't know of any successful programs that have been sustained over a period of time where the funding has not been adequate. I think that we could say also that funding without this first element has often proved to be a waste of resources.

More and more it seemed to me that while we can focus upon special things, about methods and materials, that the people are the core of any program that really wakes kids up and does something special for them. These special people are hard to produce. They are hard to help develop. They are very hard to export. If we wanted to take time we could talk about the history of the Higher Horizons program in New York City. It is, perhaps, the classic example of a program where a group of special people were brought together, given adequate funding of 40% more than regular junior high school and produced great changes in the communities where they worked in a very short period of time. The program was then spread to the entire community with no special funding. It ran as long as the special people who staffed it could keep going on their own resources. As they tired out, the program began to slip and falter and was eventually discontinued.

What are some of the characteristics of the behavior of great teachers? If we start to look at some of the people and think about them, what are some of the things that we see? We don't have a very good room here for the transparencies but this is one that I did want to try to put on and see if it helps me make a few points here. This is taken partly from a summary of research on teacher behavior that was done by Nicholas Gage. Gage suggests that as you look over what we know about teaching as a science or as an art, there seem to be three elements that emerge.

One element in great teachers is what he calls warmth. It can be called, I think, the capacity to communicate warmth because not all great teachers are people that we think of as being warm in a gushing affusive kind of sense. Perhaps, there are other elements here like openness, acceptance of the learner, faith in the capacity of the learner and a kind of genuineness in dealing with the learner that are all summed up in this word warmth.

A second thing is what I have described as a more complex idea to get across a willingness to guide the learner to the edge of new knowledge for him and then to let him discover. It amused me as I was preparing to talk to you this morning to think about something that I think is very true which is the lecture is probably the poorest way to do this particular kind of thing. We argue that the lecture is more effective or something. I won't be too apologetic but I think that this is a very key element, a kind of faith on the part of me that there are a good many of you out there in the audience who know more or certainly as much in a lot of areas as I do. A feeling that if I lead you a certain part of the way, you could go the rest of the way by yourself and, perhaps, show me something new at the same time. This is one of the elements that Gage suggests is characteristic of great teachers.

The third is what I called here the capacity to communicate in a framework that can be comprehended by the learner. I suppose you would say a conviction on the part of learners that the behavior of the teacher is predictable and that it makes sense. This again seems to be characteristic of great teachers. I seems to me that if we put all of these elements together we could summarize what we are talking about by calling it style of teaching.

I would like to go ahead and talk a little bit more with you about style in teaching or teacher's style. Sylvia Ashton Warner wrote a little book called Teacher which is a very free and very personal account of her experiences teaching minority children and white children in New Zealand in a pre-school. If you haven't read it you should. The reason I thought particularily of this book is that one of the things that comes through is a feeling about what her style of working with children was. I would like to read a couple of short passages from this book.

She says of her children, "I talk to them all day. I answer thousands and thousands of questions. Mainly they teach themselves. More and more I think that my converse with them is the main consideration, but often the noise is too much at my age with this particular brand of discipline. There's discipline all right, but it's the inner instinctive discipline that obliterates the external imposed brand. I hope that I have the courage to run a real infant seed bed and allowing the marvelously abstract pattern of behavior that pushes up from the unconscious."

In another place she says, "And how are you getting on with the minorities."I asked a visiting teacher to the school. "Oh, it's their energy that's the trouble. They're always on the go, but once you have got your foot on their neck they're all right." Well, I understand, I understand but I don't talk about it. I don't try to describe to others the force of the energy in our new race. Indeed when I speak of it as force of energy, I am grossly understating it. It's more like a volcano in continuous erruption. To stand on it in my minority infant room, to stand on it with both feet and teach it in quiet orthodoxy would be a matter or murders and madnesses and spiritual deaths. While to teach it without standing on it is an utter impossibility."

"The only way I know of dealing with it is to let it teach itself and that's what I have been forced to do, and that's exactly what I do. I stand back something like a chairman and let it teach itself. The only thing I step forward to teach is style and believe me I teach that. I teach it all of the time in everything because the rest follows. I teach style and only style. You have got to be either brave or desperate to take this road even though in the end it leads to wide and happy fields. I'm not brave, but I have got to the wide and happy fields. I'm all too aware that they're noisy fields since my teacher's mind has been set by the past into the traditions of silence, but they're the only fields that I can understand and believe in, even though the price is professional isolation and ineradicable, inescapable and corrosive guilt."

I would suggest to you that this kind of an approach, this kind of feeling about kids and this willingness to turn them on, open them up and deal creatively with what comes from them is great style and kids woke up for Sylvia Ashton Warner. Children who were considered to be lacking in potential did things for her and for the people who were working for her that they didn't do for other people. I think I would also have to say that I don't think this is my style. It may not be your style but, perhaps, it is.

Styles, I think, are as varied as individual people are despite what I have suggested are common elements of warmth; of an interest in watching pupils discover for themselves and an ability to make your behavior fit into some kind of a framework that can be understood by the learner.

Just as no one style suits all teachers, I don't think that there's one program that suits all kids. That's one of the reasons why when I sat down to think about what I wanted to talk with you about, I felt it would be not only unfair but misleading to say here's program 1 or here is program 1 and 2. Go out and do this to all kids. I think that great teachers know this.

One of the greatest teachers that I have had the pleasure knowing is Cerella Shimshock who was a remedial reading teacher here in Minneapolis. I treasured very much the conversations that I had with her over the years that I knew her before she passed away. She recognized this. She was a marvelous teacher of kids who had been unable to learn to read in half a dozen other classrooms, but occasionally she wasn't successful. She never said of such a child to me that he can't learn to read. She always said, "Ijust am not able to teach that boy or that girl." In other words, she knew that although she could teach many children her style; her approach wasn't right for everyone.

Now for contrast to the sort of program that Sylvia Ashton Warner describes, the sort of opening up the volcano and then standing with trembling on the very kind of explosion that emerges, I think that it might be useful to consider another pre-school program. In this case one that is associated with the names of Carl Bereiter and Sigfred Englemann. They call it an academically oriented pre-school program. They talk about direct instruction. It's a very highly structured program. The focus in this program is on teaching what they feel to be useful skills and preparing kids to live competently in the great world outside rather than to live comfortably with themselves. I think Sylvia Ashton Warner was basically concerned with doing this.

What kind of style do they look for in teachers? How do they work with children? Let me read a little passage from them just to give you an idea of the way they talk about what they're doing. "People play because it is fun. People work largely for two reasons, working brings rewards and it provides a secure routine. People will stop playing when the play ceases to be fun. They will stop working only when the work ceases to bring rewards or when it ceases to provide security. Children can learn a good deal from play but as soon as the learning becomes difficult or threatening, they will cease to play as they have every right to do. The things that a disadvantaged child has to learn are difficult and they often pose a substantial threat. Thus, an educational program that is based upon the play motive is always in danger of collapsing at the very moment when the most important steps in learning are being approached."

"An educational program based on work motives, like their own, is designed so that learning is consistently rewarded. The principle rewards are in the form of increased competence and mastery, but when these prove insufficient other rewards are supplied. The work oriented program provides a stable routine. The security of the routine counterbalances the threat of the learning situation. Although the child may not know specifically what new responses will be required of him, he knows generally what to expect."

I could go on through this but I think that you can see already that the general style here is very different. This is a very highly structured kind of program. Things are planned out by the instructors that they want to teach to the child. I think by listening to it one could jump quickly to the conclusion that this is not the kind of program that kids go for, but at least some kids do. You may have seen the films showing Siegfried Engelmann working with children. I think they are distributed in this area through the Anti-defamation League and some of them were shown on the 20th Century. I think he is a great teacher. He really gets kids turned on and involved.

I'm not Siegfried Engelmann, and I don't work the same way, but let me show you the sort of thing that he does. One of the things that they are interested in is concept development and along with concept development learning to think and to talk about concepts within the structure of our language. Okay! Here we have something. All right now this is what? This is a gun, good. This is a gun. All right now let's all say it. This is a gun. This is a gun. Again. Okay, let's say it one more time. This is an alligator. That's what I said. This is a bulldog. Isn't that what I said? Well, what did I say? Okay! You're too smart for me. Let's start again. This is a gun. Well, as I say, I do a very poor imitation.

If you ever have the opportunity to watch Siegfried Engelmann in action it is something that you should do. Even though, as he says, he feels that learning is work he doesn't think about is as something where you open kids up, let them grow and expand and deal with this in a spontaneous creative kind of a way. He says it's work. They're being shaken. They're being taught. They're being taught how to become more competent to master their environment. This can sound pretty deadly, at least to me. On the other hand by playing with them and by recognizing the need to arouse their interest to keep them involved and so forth by playing little tricks like this with them, he is able to turn kids on, to keep them involved and to keep them learning. As I say, for some kids this kind of an approach seems to be a highly effective one.

I would suggest that both approaches, the approach which deals with learning in a spontaneous, intuitive and creative kind of way and that which approaches it in a more highly structured systematic and organized kind of way, can wake kids up, can open new doors for them and can reach the undeveloped potential that is there in them.

One of the questions that I would like to raise with you this morning as you think about the kinds of programs that you may be interested in implementing is the question of whether anyone, even a great teacher, can show us how to go back and forth through both of these doors. I think one of the critical dilemmas that we have to deal with in education that many of us are unwilling to face up to is the dilemma of whether it is possible both to say to children genuinely that we want you to open up and grow and at the same time say that we want you to grow in this way, in this way and in this way. We are going to control, shape and pattern your growth.

I think that children sense this kind of ambivalence that is in us. On the one hand we tell them to be spontaneous and on the other hand we say don't make too much noise. My tentative judgment is that I don't think that teachers can do both of these things, can go back and forth. I think that we basically go one way or the other and so do our students. Therefore, when you consider the great variety of teaching styles to which students passing through our public schools and many of our private schools are exposed to, I think we find one of the reasons for some of the tension that they feel in our schools today. I would suggest that one of the things we need to deal with in thinking about programs that are going to wake kids up is this kind of problem, because I think our failure to deal with it is one of the things that cause them to withdraw. They don't want to get sucked into doing something that they are going to get clobbered for. Therefore, when we say be spontaneous and be alive, they don't trust us in many cases, because they know that the framework in which we work is not one that can accept and tolerate that sort of thing. On the other hand, I think that they need this. I think that this needs to be part of their program.

I would suggest that one way we might think about going at this is to do the sort of thing that has been done in some of the experimental programs with adolescence that have been, I think, remarkably successful. Many of these programs began with kids who had already dropped out. They had quit. They had left the regular school because they felt it had little meaning for them. They felt they had been forced out because they were disliked and unwanted. Most of the programs aimed at reaching this kind of student began in a very unstructured kind of way. Something like the Sylvia Ashton Warner kind of approach. They then began to realize that some of the things that they wanted to have happen and that the kids wanted to happen were not taking place. What they have done in these programs is structure parts of the day and parts of the program.

It is clear to the students in the program what kind of learner behavior is appropriate in the parts of the program. There are times when the appropriate thing to do is to be spontaneous and free in the way you are responding to the situation. There are other times when a more disciplined kind of approach is appropriate.

I'm thinking of the report I read recently on the Storefront School in New York City, the Storefront Academy. A program started under the sponsorship of the Urban League. Many of the programs there that began in a rather free kind of way found that during certain parts of the period it was necessary to establish very firm limits. Some of these limits were as strict or stricter than the limits the kids had been defying in the public schools before they dropped out. Limits of no smoking, no wearing hats, no swearing and things of this sort. However, the atmosphere was different because the students recognized the need for these elements in their program. They also recognized that these elements were part of the program during part of the time but not part of the program during other times.

How do we as individuals make choices among programs and among approaches to working with children whose potential is not yet realized? I would suggest there are several things that we need to do. One thing that I think we need to do is to decide what is our style. I think it would be a great tragedy for all of us to go about and try to imitate Sylvia Ashton Warner or try to imitate Siegfried Engelmann or some of these other people. I think we need to learn our own way, develop our skills and our style as a teacher and as an individual. In doing this, I think we have to remember the comment I made in connection with Mrs. Shimshock. "I have to be honest about my own limitations." This is one of the marks, I think, of a great teacher. We do what we do. We know that we don't reach everyone. We know that we do reach some people.

A second thing that I think is very important in deciding how we go about things is to learn to listen to pupils. Working primarily at the college level as I have in the last two or three years this can sometimes be rather painful because they don't always give us the most positive kind of feedback but they teach us a great deal. I am very grateful to my students for the things that they have taught me. I see that as a very important part of my relationship with them.

It's not quite as bad as in the case of a friend of mine whose father was a minister. He used to describe how after his father preached on Sunday morning, they went home to lunch and the father had the pleasure of listening to his wife and four teenage children discuss his sermon. I suppose that this was a learning experience, but it must have been incredibly painful for the poor man. He was quite a fine minister. I don't know whether he owed it to this or not.

We have to learn to listen to people because sometimes they can teach us very surprising things about ourselves. One of the stories I think about in this regard comes from one of Thurber's fables. He tells the story about the little princess who wanted the moon. She had everything but she wanted the moon. Her father and mother, the king and queen, tried to explain to her that she couldn't have the moon. They were unsuccessful so they called in all of the wise men in the kingdom. The wise men explained how far away the moon was and why she couldn't have it and the only result of this was that she got sicker and sicker and finally she went to bed.

They despaired of saving her and finally the jester, her friend, who had been refused admission to the sick room managed to creep in and talk with her. He came back and said, "I know what will make her well. Make a little disc of silver about this big around and put it on a chain so that the princess can wear it around her neck." They thought this was foolish but they did it because they were desperate. When she saw it she brightened up immediately, put it around her neck and was just delighted. One of the wise men said, "But what is going to happen when the moon comes up tonight and she realizes that it's not the moon?" The jester told them to ask her. They asked her and she said, "Silly, a new moon grows every night."

One of the secrets of working successfully with kids who have potential that we haven't been able to reach is to recognize that they're going to have a lot of things to teach us and be prepared as teachers to deal with them in this way.

Maybe we could say a kind of a corollary to this is that we have to be eager to learn to change ourselves. I sometimes get very discouraged about our faith in new methods and in new materials. I think that unless we learn in teacher training institutions and in schools to help teachers change themselves and grow as they teach and unless we support them while at the same time insisting that this is a necessary part of being a professional teacher, I don't think that the new materials and procedures are going to be successful in turning on these children that we have not reached.

I would like to tie off what I am going to say with a comment. I don't want to make it sound like teaching is an impossible profession, or that none of us are ever going to amount to anything as teachers because I would like to suggest that out there are a lot of great learners who are ready to make us look good. They have made terrible teachers look good. They have made insincere teachers look good. If we want to look at statistics we can look at some of the data that Terman collected back in the 30's. I don't know whether this would still hold up, but he found in his sampling of very bright kids that many of them made greater gains during the summer vacation in learning than they did in the academic year.

Let me read a passage that shows a great learner in action under the worst possible kinds of circumstances. This is from the autobiography of Frederick Douglas. Frederick Douglas was born a slave and one of the dogmas of the slave holder was that you do not teach a slave to read and write. In most states this was a punishable kind of offense.

He was sent to a family in Baltimore and he describes his new mistress when he first met her as a "woman of kind heart and fine feelings. She had never had a slave under her control previously to myself and prior to her marriage she had been dependent upon her own industry for a living." One of the points that he makes is what being a slave holder did to people and to this woman in particular. "Very soon after I went to live with Mr. and Mrs. Auld, she very kindly commenced to teach me the ABC's. After I had learned this she assisted me in learning to spell words of three or four letters."

"Just at this point of my progress, Mr. Auld found out what was going on and at once forbade Mrs. Auld to instruct me further; telling her among other things that it was unlawful, as well as unsafe, to teach a slave to read. To use his own words further, he said, 'If you give a nigger an inch he will take a mile. A nigger should know nothing but to obey his master and do as he is told.' He goes on to explain how learning will make Frederick unfit to be a slave. 'He would at once become unmanageable and be of no value to his master.'"

"These words sank deep into my heart; stirred up sentiments within that lay slumbering." Potential was being awakened, you see, by this teacher and called into existence an entirely new train of thought. "It was a new and special revelation explaining dark and mysterious things which my youthful understanding had struggled but struggled in vain. I now understood what had been to me a most perplexing difficulty. The white man's poser to enslave the black man. It was a grand achievement and I prized it highly. From that moment I understood the pathway from slavery to freedom. It was just what I wanted and I got it at the time when I least expected it. While I was saddened by the thought of losing the aid of my kind mistress, I was gladdened by the invaluable instruction which by the merest accident I had gained from my master."

"Though conscious of the difficulty of learning without a teacher, I set out with high hope and a fixed purpose at whatever cost or trouble to learn how to read." He describes then the ingenious way in which he did this by challenging white boys that he met to give him words that he could not read and also challenging them to show him that they could read somethink that they said that they could read.

The point is, of course, that Douglas was a great learner. He was someone who made use of the very limited opportunities that were given to him. On the basis of being taught the ABC's he came to realize that he could learn to read. He had faith in his ability to learn to read. He also saw on the basis of the remarks of his cruel master that reading knowledge was power. That it could unlock his chains as a slave, literally, and could also open up ways for him to do the things that he wanted to do as a human being.

I would suggest that while on the one hand we work to develop the elements of style, our own style as teachers, we can be very confident that even under the worst circumstances there are going to be learners out there who with the meager crumbs of instruction that we may be able to throw their way, we may be able to do great things with.

To summarize I would list for you elements of programs. Some of the programs that have had these elements and succeeded and have gotten a lot of publicity may cause us to overlook the ones that had the same elements and failed. If we look for the crucial elements in the programs that wake kids up and that develop unrecognized potential, I would suggest that it is the people, the teachers, parents and other learners learning with these students.

CAN TEACHERS REALLY HELP ALL CHILDREN TO BE CREATIVE

Dr. Frank Williams

Introduction by Miss June Otterness, Director of the Hutchinson Gifted Opportunity Project.

Frank is an authority on creativity and the development of creativity in children. I know that you are well acquainted with his writings, the books he has authored and the articles he has authored. You have heard of him and his work throughout the nation and throughout the State of Minnesota. I first became acquainted with Frank a few years ago when Frank came out to Hutchinson to work with the elementary teachers in the matter of creativity.

He came to Hutchinson for ten sessions of two hours each at which time we explored with all of the elementary teachers this matter of developing creativity, not only in children, but also in teachers. The effect of this series of sessions was apparent immediately to me as an administrator as I went through the halls after each session I saw a little bit more opening up, a little bit more appreciation of the need of a little less structure in our classroom and a little more attention to the children's needs for expression. This winter on two different occasions and in very different circumstances, teachers have said to me that the things that Dr. Frank Williams brought to us takes on greater meaning every day. This is the kind of thing that we can be truly proud of. When the seed is planted and it continues to grow not for a year, but for years. I am very proud and happy to present to you Dr. Frank Williams.

DR. WILLIAMS:

Remember boys and girls that we were going to play this imaginary game. There's a curtain here. There's a wall here and there's no one back there. How well can you imagine that? Let's pretend that we are all by ourselves in this little classroom. We're interested in how you think.

We have been working here for about fifteen minutes with the boys and girls. I read them a little story out of a booklet which portrays two kinds of thinking animals.

We're concerned with modes of thinking in young children. We're concerned with both kinds of productive thinking which we call either convergent or divergent. Convergent thinking is the kind of thinking which narrows itself down to one right, acceptable response, idea or solution. Divergent thinking is much more productive. By the way, convergent is productive but usually the thinker does not set the criterion for selection. Someone else does. What do you achieve when you have a student who says, "I don't like this idea or this response. Who says it's right or suitable or acceptable?" Divergent production implies that there are many kinds of possibilities and not just one.

What I am going to attempt to do this morning with these ten children, fifth graders, is work through a lesson on science and see if you can detect when I shift from convergent to divergent. I think you do this in the teacher-learning process in the classroom. You are using examples and you converge down and then you begin to open up and digress and diverge out. If it doesn't work you close it back up again and converge. So you continually try to open more and more and more.

Let's see what happens with these fifth grade children. My strategies will be about four. I'm going to ask them to think about the possibilities. I'm going to have them ask questions. I'm going to ask them to interact with knowledge they already possess. I will give them new information and I will ask them to then test or varify their ideas or their possibilities against the facts as kind of a critical evaluation. This is what I will attempt to do for them.

What I am asking them to do is cause them to think flexibly. My whole objective will be to ask the children to be flexible thinkers. I will do this by using the four strategies which I have outlined. We will attempt it in science and if we have time we will sort of digress into social studies.

Boys and girls, I want to ask you to predict something. Let's see what you already know. What do you know about water and ice cubes? If I had a glass here filled with water and I put an ice cube in this glass, where would the ice cube sit? Chuck! "Down on the bottom!" The ice cube would sit down on the bottom. Where else, Sherry? "On the top." Where else? Tommy! "On the top." How many would predict the ice cube would sit on the top? Everybody except Chuck. Okay, Chuck, do you want to try this? I just happen to have a pitcher of water and a glass. Do you want to verify this, Chuck? Let's put some water in this glass and I just happen to have an ice cube here, Chuck. Where are you going to predict this ice cube is going to sit? "On the bottom." Okay check it out, boy. Where is it, Chuck? "On the top." So we disproved Chuck's theory here. The rest of you are pretty good thinkers. So what we have done is drop the ice cube in as Chuck did and the thing came right back and there it sits.

Here is another glass of liquid. Check this one. I am going to put an ice cube in this liquid. Now what do you see? Can you see that? What do you see, Sherry? "It's in the middle." The ice cube is in the middle. How can you account for that? Any ideas. I would like to have you make some guesses in terms of trying to explain this curious thing, two ice cubes behaving differently. Here is our second glass, same size and filled to the same level, and here's an ice cube sitting right here in the middle.

Let's play a game, boys and girls. You ask questions in order to solve this problem. Something's wrong here and you may ask me a question and I will answer your question either by yes, no or maybe. You must collect your own data and form your own theory. So that we don't get confused here, let's call the glass in which Chuck put the ice cube #1 and let's call the glass that I put the ice cube in where it's floating in the middle #2. Now if you will refer to those numbers.

Mark! "In #2 is the water hot?" No, I didn't purposely arrange the temperature in the glasses but I think the temperature is the same. If you want to continue to ask questions you may; if not you can say I pass and let somebody else try.

John! "Is there some kind of a substance in #2?" What do you mean kind of substance, John? "Well, like a liquid or something." There's liquid in both of them. "Well, I mean like a powder." Is there any different kind of substance in glass #2 than in #1? Is that what you're asking?" "Yes."

Yes, John, you have a very good theory cooking here on the back burner. You need some more information.

Ann! "How come the glass in #2 is darker than the first one?" Oh, wait a minute, Ann. Are you observing that there's a difference in color? #2 seems to be darker. I wonder if it would be the reflection of the green pitcher? Take a look now. Is it? "Yes." It's not intended to be. Maybe the glass is a different color. I'm not sure but it isn't supposed to be.

How can we account for these two ice cubes doing this? Something is wrong here. Use your imagination and your curiosity. See if you can solve this. Anyone got an idea? What if I told you that there was a mixture of fluids in glass #2? What if you wanted to find out what this mixture might be? How would you check it out? What if I told you that there was a different kind of fluid in glass #2 than in glass #1? How might you determine the difference here? What would you do? What do you do to determine the difference in liquids?

Ann'. "You could taste it." What else could you do rather than to taste? Think of your other four senses. "Smell!" Any difference? "The second one smells something like alchol." How would you check this out? Taste, smell and what else? How could you test it? Somebody mentioned temperature. You might check this out by using a thermometer in the glasses. You're looking at it. Could you look a little closer?

Mark! "Every one in a while I see bubbles coming up from the ice." There's a line up there on top. What else do you see? "Something like snow or something." Do you want to put another ice cube in it? Now watch this very carefully. What do you see? Look real close. "It sort of looks like fog or some powdered liquid." I see a line across it but it is a discontinuity between two things. What do you see?

"Just a clear line" What does that give us a clue of, Chuck? "There's white stuff on the top and there's some ice cube on the bottom." Chuck says that there seems to be a difference between the stuff on the top and the stuff on the bottom. There's a line there really, boys and girls. It's right here. Now Ann detected a smell of alchol. What if I told you that I purposely rigged this? I poured some denatured alcohol on top of water and that's where you got the alcohol smell. You were curious in terms of using at least three of your senses, sight, smell and taste.

What I posed here is what we call a gap, a limitation, a deficiency; a discrepancy. Something doesn't fit. Two ice cubes from the same ice cube tray from the same frozen water and dropped in two glasses. One sits on top and the other sits in the middle and I have been asking you to reason why.

Can you look around the room now and pick out two similar things behaving differently? Look around and see how observant you are. What do you see? "People." Okay, what about people? They are all people but how are they acting, Sherry? "Some are smiling and some are just." Chuck! "Some of them are turned around." What else do you see? "They are turned around in different ways." "Some of them are dressed differently." "They look different." "Their face looks different." "They act differently." "Some of them have their hair fixed different."

Now let's forget people. Can you see two other things behaving differently in this room? Look around again. What do you see? John! "The clock." What about the clock? "The second hand is going around and then the minute hand just stays in one place until the second hand goes all of the way around." That's very perceptive, John. I didn't even see that clock back there. Steve! "The heater." What about the heater? "It's different from the clock because the heat comes out of the, I don't know what the thing is." Well, one tells time and one gives heat.

Let's think of two similar things behaving differently. Chuck, what do you see? "The people are different colors," Can you use your imagination, Sherry, and think of two similar things behaving differently outside this room? This is harder to do. Use your visualization skill. What did you see when you came in this morning? Chuck! "Different room numbers on the doors." Very good. They are all rooms but they have a different number. What else did you see? Use your imagination. Think way out there. We're thinking of gaps. Something's wrong with two things behaving differently. Try to imagine things going on differently outside. Room numbers on rooms. Chuck, any other observations? "There's different kinds of stuff on different kinds of doors." In this building?

Let's get outside this building. Stretch your imagination. Go way outside. "There's different buildings." "Different roads and different cars and all that." Okay! Different means of transportation and the way of getting around with these kinds of transportation.

What else, Ann? "Different trees and nature things." Very good. Different things in nature. We're talking about gaps and differences and flexible thinking. What other differences, Mark? "Well, parts of the river still have ice on it and parts don't." Could you prove that? "When we were coming here some places had ice on them? I saw that too, Mark, and I was wondering whether it was ice or whether it was bubbly stuff. I'm not sure what it was, but we could check that out though. Couldn't we? Measure the temperature of the river.

I'm going to shift you now to another topic away from discrepant events and science. How about social sciences? You know the way people act. You were talking about people and noticing the differences in people here. I have been reading about a lot of gaps. What's a gap, Chuck? "I think it's some kind of a diet or something." No! No! A gap. Maybe you misunderstood my word.

Mark, what's a gap? "You said that there was a wall like a curtain or something right here. That's a gap from us and the audience out there." A dividing line you mean. Okay!

What's another idea about a gap, Sherry? "I think a gap means a difference." Okay! Something that doesn't quite match. Something that doesn't quite fit. Is this a gap? You boys and girls are probably too young, but I remember the term a couple of years ago that was used called the missile gap. The difference between the number of missiles we had and the number of missiles Russia had.

There's another gap going on that you read a lot about now in the papers and are hearing about. Who knows? Ann! "The generation gap." What's this mean, Ann? What is the generation gap? Make some guesses. "It's like the older people and the younger people." What about the younger people and the older people? "Well, the older people have different ways and the younger people like the younger groups and things like that." Okay! The generation gap might be a difference in ways between the older people and the younger people.

What else, Sherry? "On TV there's a show called the Generation Gap. On one side the older people are and the other side the younger people are. They try to guess the other people's things like the older people get asked the name of one of the men in one of the younger people's rock groups." From this observation of the way that they handle this program, could you make your own guess as to what the generation gap really means? What's it mean, Sherry? What about the older people and the younger people? "They have different ways and act differently." Any other ideas?

Mark! "Well, the older people and the younger people think different." The way they think differently. Chuck! "They do stuff differently and work differently and all that."

Boys and girls, what if I asked you this question? How do you feel about the generation gap? What does it make you feel like? This difference between the way older people and younger people act and the values they have and the way they talk and the way they operate. Do you ever think about this, John? What if we didn't have the generation gap? Ann! "Well, sometimes it's not good because if you are a teenager and your mother and grandmother go out to buy clothes for you, they'll like different things than you do."

What is the implication of the generation gap? What does it really mean? Let's pose a hypothetical question. What if there were no generation gap? What if all of the young people thought the way the old people think and what if all of the old people thought the way the young people think? What kind of a society would we have? Sherry! "Old ladies would be wearing mini skirts." What else? What other implications if there were no generation gap? Steven! "Well, the young ladies would have wrinkles on their face." All the young ladies would look alike. Ann! "Then you wouldn't know how the older people think and the younger people think." There would be no differences, you mean, in the way they think.

What would life be like? Chuck! "It would be a mixed up life." I wonder if it would be as mixed up as it is now. Do you ever think of the reverse, Chuck? Maybe everything would be so static and stable that there would be no change if we all thought the same way. Any ideas about the generation gap?

Let's stretch your minds way out now. We have talked about missile gap and we talked about the generation gap. There's what we call the credibility gap. You know the difference in belief. There was another one that I read about that was called the opportunity gap. The differences between opportunities of cultures or races or groups of people. Can you think of any more kinds of gaps that exist? Stretch your minds way out. What gaps exist? Are there any other kinds of gaps that you are aware of? Ann! "You have a gap in your teeth." A gap in your teeth, okay. A gap in your clothing. A gap in your pocketbook. This is a gap between the things that you might want and the things that you can afford to buy.

You have been real good thinkers this morning. I have been trying to make you think flexibly; to loosen up your thinking in terms of all kinds of questions and categories. Did you have fun? Would you like to learn like this in the classroom or do you? Did you ever do this kind of thing before in a classroom? Thank you for coming boys and girls. You have been real good.

I will sort of critique if I may. Paul Torrance has data to indicate that these kinds of children are fairly good at fluent and elaborative thinking. Usually they are poor at flexible or original thinking. It's hard to get them to shift into categories. It takes a great deal of work, you see, to get into the area of shifting categories and being flexible thinkers. I was playing a risk this morning. I was attempting to get at the theme of the conference in unawakened talent and potential by trying to see if we really could get these boys and girls to think flexibly. It's a horribly frustrating experience for them to sit up here and try to do this in front of an audience. It takes a great deal of work and practice and patience on the part of the teacher to stretch this kind of thinking out.

Did you discern the places where I would make the break between convergency and divergency? In the first part with the ice cubes and guessing the mixture of two fluids together it was completely convergent. In other words, I had one answer in mind that I was trying to pull from them. They were to make their own inquiries, collect their own data and verify their own guesses or hypotheses against the facts in terms of the way I answered their question with yes, no or maybe. This is strictly inquiry training. You notice I gave no information. They brought all of the information to make their own inquiries into the room, and this was our strategy of interacting with past knowledge. I think children know a lot about stuff that we never cause them to really bring out and fit together in new associations. This to me is what we call creative thinking. I actually gave them the answer here which you would never do in a complete inquiry training session. Some children might have the answer and other children are still struggling with the answer and in order to move on I gave them the answer.

Then we shifted from there into this idea of using discrepant events. Something doesn't fit, a gap; a limitation. You remember we talked about looking at things in the room. This was opening up divergent. There were no right answers and there were many things in this room that were behaving differently. We tried to get different categories here and then I asked them to stretch further. Further divergent production in the using of their imagination to go outside, in how observant they were and where might you find two things behaving differently outside. We had some pretty good responses.

Then we closed it back up again on convergent production in looking at a recall of types of gaps. I defined gaps for them and gave them some examples of the missile gap and all of a sudden we got the insight here of the generation gap. I tried to cue this. This was convergent production and I got it. From there we tried to open it up into implications. This is a very high level kind of insightful step to ask the children to do, but I thought that we were very successful in Sherry's comment about the generation gap and the differences in the implications if we didn't have this gap. We move, you see, from a recall level into an implications consequences level which is a fairly high level category of thinking.

QUESTION AND ANSWER PERIOD:

I question you about your inquiry approach with the glasses and the ice cubes at the beginning. If you were going to do this in complete inquiry would you not have led them by saying, by suggesting, in their words the difference of liquids in the jars or would you have left them keep searching or would you have stopped it right there or would you have them decide what was in the glass?

No, I wouldn't have divulged any of the rigging of the experiment. This was strictly hypothetical because of the time element and the audience in here. Supposedly they should discover this on their own. When you get into the area of where they need more information that they don't have in terms of weights and specific gravity and densities and so forth, immediately take them into the laboratory and check some of these things out. This is the only audience that I have had that they didn't make a guess about this being oil.

Couldn't you have let the children pour some alcohol into the glass of water and let them test it themselves without any measurements, etc.?

Yes, there should be much more pupil interaction in this kind of thing than we got. This is a very canned kind of hypothetical situation in front of an audience.

How significant is the number of children in the discussion group?

This is small. I would rather have about fourteen to sixteen. If you get too many, of course, you get in each other's way, but get too small and you loose spontaneity. An average teacher in a classroom of about thirty can do this very well. Please break the chairs away from their normal rows if you have this in a classroom and do a nice type family circle. Let them get around and manipulate these things on their own through their own self-discovery.

Does it need more cuing or more patience?

I'm afraid both. Much more time and you can see the difference between this and a different group of children.

Did you notice any difficulty in trying to bring your point across to the children in your vocabulary?

I have trouble with this. I wish that I could talk down to their level. This may be one of our problems here in communicating.

It takes a great deal of knowledge on the part of the teacher and skill of being a provoker. I think the teacher is a nudger or a provoker, but not an information giver. I wasn't attempting to give information even though I did try to move it on so that we could get to the last part of my demonstration. A great deal of skill and knowledge on the part of the teacher. It is much easier to have all of the knowledge and just pour it out at your own rate and let them soak it up rather than have them discover on their own and you sort of nudge and provoke along.

What type of activity would you use in the lab?

Usually you get into the concept here of what might this be other than alcohol. Make some guesses and, of course, they immediately would guess oil. Well, would oil work on top of water? There I would take it into the laboratory and have some mineral oil and have them pour it on top and check this out and verify their guess. What other kinds of things? How about salt? This is a common response that we get. Is there salt in glass #2 and not in glass #1. We take them and put some salt in the water and mix this up and try it.

If you did this as a demonstration isn't it less effective than if you had each child have the water at their desk and try these things?

That would be much more effective. I've done this quite a bit and I like this input. You see this is a very simple kind of discrepant event because they all know something about water and ice cubes. It's so simple and yet the kinds of thinking that takes place is a very difficult concept to break through. We were concerned more with the way that they were thinking in trying to derive at the solution of the discrepant event than we were in what they were thinking about. I hope you observed this.

Did one response come out gap - diet?

Yes, and I'm not quite sure that I understood what he was getting at here.

I think that there may be a gap dialect and the point that I am trying to raise here is I think sometimes in this inquiry training and that sort of thing you can say we're trying to get this and yet you might say that we are ruling that possibility out.

I'm afraid that I should probably apologize to Chuck because I didn't get the perceptiveness of his comment. This is very difficult, you see. You are going to have to take yourself down to thinking at their level and I completely by-passed this one in terms of Chuck's response.

TEACHER RESENTMENT TOWARD THE ADOLESCENT INNOVATOR

Dr. Arthur Harkins

Introduction by Mr. Robert Arnold, MEA President Elect, Minnesota Teacher of the Year.

Our featured speaker for this session is Dr. Arthur Harkins, Assistand Professor of Sociology and Education at the University of Minnesota. Dr. Harkins is well known for his youthful and vigorating approach to instruction in his classroom. He is also a co-ordinator of the Center for Urban and Regional Affairs and director of the Training Center for the Community Programs. Dr. Harkin's influence is being felt strongly as a member of the Steering Committee for the development of a four year experimental college program here at the University of Minnesota. His concern for the problems of minority groups in Minnesota is evidenced by his efforts toward the establishment of the Department of American Indian studies at the University. I'm very happy to say that his energy and his wisdom is being tapped by the newly established Task Force on Human Relations of the Minnesota Education Association. It is my pleasure to introduce to you Dr. Arthur Harkins.

DR. HARKINS

I looked at the paper this morning at the drug store before coming here and I noticed the front page. Over here you read about North Korea preparing to retaliate against us for things that we have and have not done. Over here we see the defense department argument, you know the military-industrial thing. Over here we see that the Colgate University blacks are staging a sit-in, and paragraph after paragraph indicates separate colleges where sit-ins and destruction are taking place. I noticed here that the council has just passed a trespass law for city schools which looks to me to be highly repressive and to the Minneapolis Star and Tribune editorial writers. In the center of the page is a little boy who in Minot, North Dakota is protesting in a picket line with his parents against the fact that the schools are not operating because the teachers are bugged. Finally to defeat the whole picture completely for me this morning, the White Socks beat the Twins. Well, I'm depressed, but after Mr. Flemming's speech I am mildly uplifted and I'd like to continue on the basis of uplift, and also to continue on the basis of the language of responsibility when I talk about teacher resentment and the adolescent innovator. I want to focus upon the powerlessness of teachers and the powerlessness of students in the public schools.

Paul Goodman, the well-known and somewhat controversial social critic and himself the product of a long, long experience in public schools leading to the doctorate, has commented, and I think that he is serious about this, that young people are the most deprived category of humanity on the planet. Not blacks, not orientals, but young people everywhere. It strikes me that when I look at the situation in the public schools from the standpoint of one who, by admission, is not an educator and has never had an education course I see that kids are treated like prisoners in some ways and most certainly or more believably, perhaps, are treated like privates in the barracks system. When I look at the school I see a para-military kind of structure. I see teachers as sergeants. That's a bit insulting to some but if you look at it a minute I think you'll see I don't approve of what I'm talking about, assuming that it has a grain of truth in it.

It seems to me that in the job of teaching, what we give rhetorical support for, involves more than shepherding kids in a closed system where their individuality and their humanity is deprived. I think more alarming in some respects is that this is what happens to teachers in those very systems. That's why so many quit and that's why so many bitch so much. That, too, is characteristic of privates in armies. The characteristic of locker room language that we label bitching or griping indicates immediately a sense of powerlessness and a sense of lack of control over one's destiny with respect to whatever it is that is being griped about. These days a lot of kids are griping about the schools and they are aiming a lot of that at you and me. We think unjustifiably. I am not so sure and I include myself in that. Teachers, too, are doing a lot of griping and they're aiming it at the kids to a great extent.

Here is the way I want to proceed this morning. I want to consider it an oddity and I want you to try to consider this in the same way with me. That in a para-military system like this and a jaillike system in some respects,teachers who are powerless and treated like adolescents in some respects should be the natural enemies of kids treated the same way. My wonder is that they are not allies. That is the kind of thing I want to persue this morning.

I want to ask why the heck it is that teachers resent kids so much, especially, when some of those kids are the very ones trying to change the system that the teachers are so upset about,themselves,along with the kids. I want to lay some blame as I go along here so stiffen up. I'm going to assume all of the while that kids are good and that if anything is bad with them we make them that way. I am going to assume that teachers have good in them and that a lot of it isn't being expressed. I am going to assume that teachers are guilty of something, more than the kids, for not expressing that good because they are older and have more responsibility upon their shoulders and because they are at least the putative professionals in a system that is designed ideally to free kids from the wrongs and the past misconceptions and the ills of our civilization. One day the way things are running in this world those kids, in fact, may be guiding the institutions where we are employees and they are executives.

What are the social characteristics of teachers and kids that I am talking about here? What do the critics say about teachers, that is, who they are, what they are and where they came from and likely where they are going? They say that you and I came from pre-middle class backgrounds and we are pretty much orientated to buying a nice little house in the suburbs and keeping that lawn trimmed up and keeping that picture window clean and looking good for the neighbors. To do that we have to make some money. When we are teaching in schools, in order to stay teaching and make the money, we are going to have to be pretty straight, if not square, and in the process damage the young people of the community.

What are the critics saying about adolescents that are innovating? I use that word rather than disruptive. They're saying that these kids don't appreciate what we have given them and they don't appreciate the need for stability and order in a system that after all has made us the greatest country on earth. Well, one is tempted to become a bit cynical at that latter statement and wonder just exactly what they mean. In short, they think the kids have it too good and they just can't see it.

What are the characteristics according to the critics of schools? We have touched on that already. I said that teachers are something like adolescents and that adolescants have a perfect right to be that way, but it surprises me that teachers would act that way. It's a characteristic of people who are trapped in situations that allow them little decision-making power that they begin to take on the characteristics of passive dependency that are linked to childhood. The longer a teacher, who has not the characteristics of leadership, remains in a school the longer and deeper this development toward childishness takes.

How do I make my grim generalizations with such ease? I have taught teachers for the last two years in education courses. I have noticed and others who are involved in general extension courses at night as well as late afternoon courses for graduate work have noticed at the University that teachers begin to appear to us, as we get more experienced, to act much like the adolescents whom they propose to be superior to in the way that they resist authority, in the way that they deny certain of the bits of wisdom of the professor and in the way they treat their fellow teachers in the classroom who are acting as students for that purpose.

It seems to me that these behavior patterns, which seem so much like junior high school kids' behavior patterns, can't have occurred by accident. They are not really a retrogression but simply picking up, perhaps, behavior patterns that the teacher once enjoyed or once found useful in the schools as a student and now finds useful again as a student in a university setting. It's simply an application of violable techniques and not a retrogression. I'm being kind.

Kids are desperate, aren't they? Look out at Bloomington and how they reacted to Anna Stanley, those who heard about it over there. They really turned on. Look how they are doing down at Marshall University High when racial issues come up. Many of them, I think, are best. They are turning on to the idea that maybe there's some hope.

Teachers are desperate, too, because we are in many respects not professionals, you and I. That's one generalization I'll stand on here completely and calmly. You are and I am desperate. We are something like post office employees at best. Now that may be a cut above barracks sergeant but it isn't much. We're living under regents, in my case, and the legislature and, in your case, boards of education and federal programs' officers and so on who have a far greater say in the professional operation of your life than they should, in my opinion. Let us not forget administration and what that does to teacher innovation. Let us not omit, finally, what teacher gossip and resentment can do to prevent teachers from really teaching.

The school is essentially an institution for drilling kids in cultural orientations, that is, telling them where it is according to the establishment word, "That's what we pay the taxes for. We don't pay the taxes to do what catalogs say, to create innovative people." If we created innovative people as we say we are trying to do in our catalogs, we would soon be completely disorientated, frightened and would probably be repressive in our response. In fact, that's what we are doing now, because willy-nilly we have been creating creative people, but not in the way I suspect we thought we would.

We can think of the school as having certain characteristics and certain dynamics that make it tick like learning how to learn. Well, how do we learn how to learn? Our kids are learning more from the mass media today of importance to their lives than from their own peer groups, and more from their own peer groups than they are from the schools that we spend so many tax dollars to support. Our kids are learning how to learn from personality models, social models; human models that rarely exist at the teacher level within the school or in the classroom, unless it happens to be the coach.

Schools are for freeing up the imagination and the personality, aren't they? No! They are not. If you accept the thesis that schools really exist to indoctrinate politically, economically, morally and socially, then what they are doing is fettering the potential freedoms of students and teachers. Schools ideally are concerned with creativity. Right! That's what this conference is all about. I say that for the most part they are concerned with absurdity. Not because they want to be. That's just the way it works out when you try to play it safe with kids who are potentially really creative and with teachers who mean it when they say they want to try something new.

Schools are a place where communication takes place. Something that creates a new awareness in us, ideally, of who we are, and that's most important, and who they are. That's also very important. There's a heck of a cast system in the schools and it prevents a lot of communication from taking place between adults and kids, one side of that caste system and the other. The result is that the teachers learn something about themselves although they are pretty up tight and they don't communicate a great deal. The kids are learning quite a bit about themselves because generationally there's a cultural difference, and they are interested in finding out through talking with other kids who they are. That's the only way you ever find out, folks, is by talking with others straight about who you are.

In the process you find out who others are. They have a heck of a time finding out who you are except by observing your actions. When they observe, I think, they often get the impression and, of course, this must be mistaken, that whatever is going on in the schools where the adults are concerned is somehow questionable. That I'm sure is an erroneous way of perception.

Schools are places to teach respect for law and order in the positive sense. Well, in the actual sense, in my opinion, they are places to teach fear of the punishment for omission of respect to law and order. There's a heck of a difference between teaching people to respond to the regulations of a society because they can see the good reason for doing it for themselves and the society and have been carefully lead down the pathway of explanation and not manipulation and teaching them to toe the mark; play the game because if you don't, wham'.

Finally, schools are a place ideally where impulses are released and affection engendered and displayed. No one believes that. I won't even deal with it.

What then operationally if these are the dynamics, does the school look like when you think of these social categories of administrators, teachers and kids, not to mention parents? What is the school really like? How do these people behave? The school is a place where teachers and students and others meet and where they learn to avoid each other. They try to educate one another there, although that education comes across something other than benign transmission of somethin better to replace something worse. They try to guide one another as when an administrator guides the innovative teacher out of that area of such deep concern to a parent. They try to manipulate one another as when a bunch of radical kids, who are sophomoric in every respect regardless of their grade ranking, attempt to bludgeon a teacher into submission on a personality level where issues are of no concern simply because they have the personality advantage.

It's a setting where people try to thwart one another as when teachers will do anything to prevent a kid from getting the upper hand in class, for example, which shows that a teacher didn't prepare that day and the kid did.

It is a place where people learn to live with one another. What they learn to do is suffer one another because that school increasingly, to the observing kid, is not just a school. It is a microcosm of the whole society. It is a place where you learn the ropes, baby, if you are going to make it. That is precisely the most important curricular aspect of public schools. It is not math. It is not reading. It is not writing. It is how to learn the social ropes to beat the man or to play his game. For the most part we end up with kids who play the game even if they hate it.

Schools, whether we are talking about black people or poor white people or Indian people or what have you, are essentially places which are reformative, which are custodial and which are what I'll call a constabulary arm of society where one element of society that we'll call the establishment puts the clamps on the other element that might cause trouble if they get too many tools to move with.

In preparing for this talk, I went to what I had hoped would be the most recent piece of literature on student sub-culture appearing in the disciplinary literature of sociology. Here's what I came up with. Want to hear this? Think about the newspaper I just showed you. Socialization in the public school, that's what I have been referring to here, according to this sociologist who is well respected and whose name shall go mercifully unmentioned, where students are concerned, breaks students down into the following categories which emerge solely from the student life itself.

First, the fun sub-culture: That's where you wear white bucks, drive a convertible Ford, go out on a date and make out, go to the drive-in movies, wear letter sweaters and see who can outpurchase the next person in terms of clothing and other symbols.

The second is what the sociologist calls the academic sub-culture: That's where, recognizing the true mission of public education, the serious young person addresses himself to the acquisition of grades. That most noble of academic adventures.

The third sub-culture is the delinquent sub-culture: That's the one where the disadvantaged kid, misperceiving the role of society and its attitude toward him, chooses to compete with the school rather than to co-operate with it. He doesn't respect the fact that natural life circumstances have given him a slightly harder row to hoe than the next kid and who, therefore, according to this sociologist seeks his success through what the sociologist reprovingly calls disapproved means.

Let us leave sociology for the moment and talk about where it's at. This is a very simplistic, self-serving and very idealistically conservative basis from which to draw a typological statement about kids in high schools. Nothing I have said here today makes any sense to me with respect to this sociologist's remarks. It is far more complex than that. I tossed that in because I wanted you to see that somehow or other the critics are rarely sociologists. They are very often people like journalists and people like Dr. Flemming and people who, let us say, are not part of the educational establishment.

The delinquent sub-culture, indeed! The fun sub-culture, indeed! The acceptance of grades alone as the indicators of intellectual prowess, indeed! Not even teachers believe that and I assure you that the kids probably never did.

Now we have a destructive system going for us. Anything I say can be applied right back to the speaker and right back to the institution he is standing in and to any equivalent of it in the country, virtually. I do not mean the small liberal arts bible college. I said the equivalent of this one like Wisconsin or Cornell.

The destructive school is what we are talking about. The school as a monster is what we are talking about. What kind of monster and created by whom? Well, you and I built it in part. You say we didn't. You say we inherited it, but that isn't quite true. If we did not build it from the ground floor, we are adding on additions all of the time. We paint the gargoyles on the windows and we carve the ones that go out on the cornerstones. We are the victims of not only something that we didn't create but something we are sustaining.

We have a perverse delight in our own powerlessness, I suggest, and nothing bugs us more than the kid who believes that all this I just said ain't so; that really we must not be the people we seem. The school could not be the thing that it appears on the surface to him to be. We must be better people than that and the school is just acting this way for a moment or two. It's going to shape up in a minute. That's the kid who turns on you most viciously when he finds out that he was right in his first impressions ; Powerless, resentful people in an anxious, strictured and personally defeating bureaucracy with traits of the military and the constabulary. That's the place we are going to teach kids and help kids to be creative, human, loving, peaceful beings. Think of the front page.

Students and teachers have more in common than they realize. If they are caught and crunched in this thing, why don't they recognize that this is the case, get together where they can and do something about it by the means that they deem to be workable. I suggest that that potential is great.

There are many reasons why they don't and some of you are thinking about them right now. What! Talk to a bloody kid straight. Impossible. What! Learn how to pop my fingers and rap with somebody? Undignified. Say a cuss word or two just to be in with a bunch of grimy adolescents? To hell with it! Loose my status among the other teachers in the community because I am siding with a bunch of long haired, pot-smoking revolutionaries. No! Well, that's part of it. I think that's the main part of it. Our status hang-ups because we have worked so damn hard to get $5600 or $6500 a year. As the result of a little union card, it won't let us really respond when these kids are handing out a hand of co-operation.

That's not to say that the kids aren't cynical. They are, but the point is that they get cynical by degrees exactly as teachers do. Some of them are out there right now, I suggest, who are upset, who are feeling crushed, who are just beginning to realize it and yet have not, to this point, begun to blame you personally and as a human category for doing this.

You know we talk about mass education being inimical to real human contact. Now Art Flemming downstairs was talking about something that's going to take a long time to come about. It's very easy to talk about human contact in the classroom with federal money. I don't know what that means, folks. If I can find him after this thing, I am going to ask him. Human contact with federal money, come on!

Human contact with people who are communicating because they dig it and they see the necessity for it not out of fear but out of love and respect is what we are not with in the schools right now. That's what we will not be with until we forget that because we are over forty, I'm over thirty, are clean shaven and keep our hair cut close, and that kid doesn't, that somehow makes us superior to him. Come on! Until we begin to get around that, until we are willing to listen and try to do their social and linguistic dance, even though it does come out to be awkward for us, but at least try and show them that we have that intention, this communication is not going to start and it isn't going to work fast enough to prevent things from happening in this society which Dr. Flemming referred to.

People have talked to me as I have spoken these words before, or their equivalent, about generational gaps being a problem throughout human history. That's true, but when can you remember the generational gap anywhere in the world's history existing in a technological climate of chemical, bacteriologic and radiologic warfare weapons that can obliterate life or at least doom life in thirty minutes on this entire planet. We are talking about a time span that's more important even than the "danger in our cities". The danger is in us. The black people are just telling us what's wrong with us and we are not listening.

How many people here have read the full Kerner Report? I wish that he had asked for hands. Do you know the truth? I haven't. All I have read is a crummy little extract that appeared in the Tribune. That's how seriously we take the sickness in us.

Let's depersonalize it. Let's call it the problem with the pluralistic society, but it's the same thing. By the way, let me parenthetically add as I talk about teachers in this imperious way that we train them. We have trained teachers here in this institution, for example, who don't even know what WASP is when they walk down that stage with that diploma. They have never talked to a black person, have never really sat down and listened to an American Indian talk about the problems that they have had since they met us a few hundred years ago, and who would die before they would hug a filthy little kid or listen to a pregnant fourteen year old talk about the fun of sexuality and not the tragedy of her pregnancy. Until this year, we had no inter-cultural education courses on this campus. There is, I am gratified to note, one or two small signs on the horizon that the teachers themselves through their MEA and MFT are going to help us rectify the problem of teacher training effectiveness by creating a new understanding at the Department of Education level.

No teacher should even emerge with a license to teach in this state without knowing something about blacks, Indians and poor whites and all of the minorities. They should be able to do something in the classroom that positively reflects that knowledge even if it requires a fifth year to certify. Furthermore, no one among the 33,000 or 34,000 teachers in the state should pass through the next three calendar years without having some equivalent of these courses. There are even people like McGeorge Bundy lurking on the horizon way out East who say that after a given period of time of such association with inter-cultural courses or their equivalent should there be no improvement in the classroom of teacher performance regarding minority kids, there should be some decision-making about continued teaching. That should be the case at the college level, too.

Many of us cannot teach. Many of us do not even like to teach. The reward system here does not support the teaching drive, but the kids are going to make us recognize that good teaching is the reason this whole damn thing exists. They are going to see to it that the bad ones among us are going to leave teaching. It won't take very much longer for it to happen because they do have allies on the faculty who are assisting in the development of good teacher criteria and the development of support and rewards to support.

We are abandoning democracy in schools, I suggest, assuming that it was ever there. Teachers have abandoned it long ago. The language of democracy is taught in the colleges of education, but the practice is fascism in the classroom, typically. Kids are learning from that and they're practicing right back upon the teachers the same techniques that they had practiced upon them.. We call them little rebels for it, for just learning by watching. We call them little revolutionary ingrates for practicing what they have seen. They call us pigs or the equivalent for being what we are.

Teachers prepare, if they are smart, for what in the classroom? Peace? No, for war. You prepare for war. You assume always, if you are going to be in control, that there is going to be at least one person or one factional element and, perhaps, even a near majority in that classroom that initially is going to set out to destroy you and all you want to do. So all you do in advance is exactly what we do to the Soviet Union on the front page this morning. We prepare for that and that makes it all the more likely that the kids are going to do it and all the more likely what you are going to do. Wamp them that much harder and quicker when they do. All the more likely, then, that these two potential allies, these two powerless categories of people, the postal clerk and the poor adolescent, are going to divide and allow themselves by that division to be further conquered from the outside.

More and more the counsel given to teachers is taken from fear and not from love; from anxiety and not from hope. This is not just in the inner city but in the suburbs and even in my little town of Ottawa, Kansas in the heart of the steel center of the United States. The methodology suggested is not one to engender increased trust and proximity of human spirits, but their division, their denial and their permanent separation.

Not only do we not want kids to be disruptive in the classroom but we don't even want to be liked by kids. We don't even like them, a lot of us. We read about pot and speed and acid and we say is my kid doing that too? Likely! Likely! Sure, but why? If the kid responds in the classroom with indifference or contempt, where did he learn that and why? He didn't pick it out of thin air. Some kind of warfare is going on here between natural enemies. But why are they natural enemies when from the outside, if you look at the classroom from the outside,say from the level of administration, the level of the school board, the level of the community and the level of the taxpayer base not to mention the federal program side of it, there's not much difference between students and teachers, in this big fight; in this thing that exists as conflict on all kinds of levels right down to the physical.

I received a term paper from a student at a certain high school in St. Paul this last quarter, a graduate student. He told me in this paper that he witnessed a teacher being choked by two students while a third raked a pop bottle opener up and down her arm. I've seen projective tests that would curdle your hair from kids up in Bagley, white middle class kids. When you ask them a question, a simple question, and ask them to write a fifteen minute essay on what school is, you should see what you get from such people as principal's sons.

What is going on inside the brain in this kind of situation? Well, people doubt themselves. They don't know who they are. They aren't allowed to help themselves and be helped to find out. When there is self doubt of this depth, the only way to make oneself feel secure and one way that we seem to have set upon, is to take a dogmatic position that whatever we do is all right and whatever anybody else not in our immediate circle does is all wrong. We have no standards really between what is adult and good and what is juvenile and bad without the communication there. Especially, when the hypocrisy of the adults is not formally recognized by them and honestly recognized by them. The kids get an idea that words are one thing and behavior another and not necessarily is it bad to speak one way and act slightly contradictory. It's one way of keeping the whole world together, but they're beginning to see it in a very, very cold light.

What can we do? I am going to have to end up quickly. Obviously it is not a warm and friendly atmosphere. There's little or no mutual definition of the problem here, as I see it, between teachers and students where they see themselves as being similarly victimized rather than as two warring camps existing in a total universe which includes only the two warring camps and maybe the parents and maybe the administration. That's an awfully small world.

Neither really seriously tries to teach the other side of the moat what reality is. There is no attempt at a spiritual communication with elements of factual understanding that would help teachers understand why kids do what they do. Many of them are quite articulate about this expression. On the otherhand why not something of the same kind back from teachers. Look, I know I am a hypocrite. Do you know I'd lose my job? Do you know that, if I were straight with you? Did you know that the principal is a complete bastard and he wouldn't understand me if I said anything beyond two syllables? The kids know this, but we are not telling it to them. We expect them to do like we do and continue even though it's a gross iniquity and it does things to us that are very bad.

Teachers teach the noncontroversial. Kids turn on the television set at night and get a greater insight into what's happening in the world than most social studies teachers, most civics teachers, most English teachers, most math teachers or anybody else is going to give to them. After all in school you cannot rap about socialism. You can't talk about changed sexual mores. You can't even read certain books. The kids can go down and buy those books any time they want and do. They are even making movies out of books you can't read in the schools.

Part of the tragedy here is this restriction of perspective, this inability to see beyond, this tiny conflict element; this tiny conflict arena. Somehow or other and I don't think it's going to be the federal programs route, some new element has to come into the school, let us say, in the role of an arbitrator or in the role of a likeness to the UN Peace Force and say, "Hey wait, you cats are all alike in here. You're killing each other. Hang on! Start talking. Look, I'll help you. The problem isn't with the schools so much. It's with the whole blinking society." That's where it's at.

The schools are just reflective of a whole lot of problems that Art Flemming was talking about downstairs. You don't have to feel badly because you agree with a teacher. The teacher doesn't have to feel compromised in a status sense because he agrees with you or talks with you when what it is you are talking about is far more important than the petty status system of a public school, or whether or not for that matter you even hold classes in 1970. What you are talking about is the continuation of this civilization or its severe distruction and dismemberment or its total obliteration. The schools matter little as schools are run today positively in that context.

This collaboration has to start occurring between people who are treated alike in this society. I'm thinking here also of blacks getting together with Indians and getting together with poor whites or the social changes that we want to progressively occur as evolution are going to come as revolution in an uncontrolled fashion by comparison. One of the most disturbing things to me is the federal programs route which gives discreet services to one ethnic group over another and causes the two ethnic groups to come into conflict. All this really does is repeat what this society has done wrong throughout its history. To pit groups against each other on the basis of race is precisely what many federal programs do.

That, too, is reflected in the schools. There will be some talks this afternoon from citizens community centers people who will not agree with what I have just said, to some extent at least, on that subject. All that I am giving you here is a shout for brotherhood, a reaching out to talk with kids and listen and the privilege and job of talking back and be listened to for a time.

THE USE AND MISUSE OF INTELLIGENCE TESTS

Dr. James Terwilliger

Introduction by Dr. David Feldman, Assistant Professor of Special Education, University of Minnesota.

It's estimated that between 150 and 250 million standardized tests are given every year in the United States. Assuming that the numbers are even reasonably accurate, it means that every single man, woman and child, on the average, will take one standardized test per year every year of his life. As people and citizens and as educators and professionals, we obviously have a great deal of interest in the field.

The person who is going to discuss the topic with us this morning is eminently well qualified to consider the aspects of intelligence testing that are most crucial to us as professional educators. Dr. Terwilliger received his Ph.D. from the University of Illinois in 1961. He studied with Dr. Lee Crombach who is probably the most eminent of psychometricians in testing people in the country. He went from there to the Educational Testing Service and worked in the research department for two years. He went from Educational Testing Service to Nashville, Tennessee where he worked at George Peabody College for two years.

Since 1966 he has been with the Department of Educational Psychology at the University of Minnesota. He has been teaching courses in methodology, measurements and statistics. His primary interests are in classroom evaluation and helping teachers to find better ways of evaluating progress in the classroom.

DR. TERWILLIGER:

I want to try to sketch out historically a couple of very different conceptions of intelligence and intelligence tests and comment a little more generally on the concept of ability as we go along. I think, if you get the historical background and my perspective on this, the implications and the conclusion that I want to try to lead us to will be more apparent than if I leave out some of the historical background. I think this is quite crucial for a real understanding of my topic.

Let me start by saying that you can conceive of intelligence or intellectual functioning in two very different manners. One is in a very theoretical manner. This is the notion of a theoretical construct. What we mean by intelligence. Ways to define it. Ways to measure it. Another very different way of looking at intelligence tests is to put them in the context of the prediction situation and say that you don't care about the theoretical implications or the theoretical model, and that you're not interested in looking at intelligence tests as predictors of behavior. I think these are two very different ways of viewing intelligence tests and I want to trace both of these very briefly.

Fist of all with regard to the theoretical construct of what intelligence is, I think Binet is generally given credit, or you can put the blame on him, for starting us down the track that we have followed primarily through the last sixty years on this whole notion of intelligence. I'd like to briefly read from a 1905 paper that he published when he was first scratching around in this business. He said, "In intelligence there is a fundamental faculty. The alteration or the lack of it is of utmost importance for practical life. This faculty is judgment; otherwise called good sense, practical sense, initiative and the faculty of adapting one self to circumstances. To judge well, comprehend well and reason well are the essential activities of intelligence."

Actually he's mentioned several activities and he put emphasis on judgment and this notion of adapting oneself to circumstances. I maintain that the general definition and conception of intelligence has largely been unchanged for sixty years in the history of standardized measures of intelligence. People have used different words and talked about it differently from time to time, but there's one chain of development of the notion of what intelligence is and the development of individualized measures of intelligence which I think relates very closely to this initial statement of Binet. I think the Terman work and Terman's definition of giftedness follows very closely on this conception.

Given that idea what we do is to try to build measures which represent these activities and we ipso facto say, "Anybody who scores high on these is intelligent." We can define giftedness or we can define, at the other extreme, mentally retarded or unintelligent people, and this has gotten into state laws. This implies that there is a single dimension and we can just draw some cutting points along the way. Lop off people at one end and call them gifted or special in some sense; lop off people at the other end and say we have to provide special facilities and special programs for them. This is a unidementional concept of intelligence. It's based upon a rational process of defining it and I don't think it has really been changed since Binet's time.

There's another theoretical basis for the concept of intelligence and it was developed quite independently of what Binet did. It is not what I would call primarily a rational or logical concept or construct. It is more of a statistical concept of intelligence. This is based upon Spearman's work. He was a contemporary of Binet working in England around the turn of the century and for about thirty or forty years thereafter. Some of you are generally familiar with the idea of factor analysis. Essentially all we are doing is saying we will examine the relationships and the systematic positive co-variation of performance upon a large number of tests and on the basis of this, we will try to determine what the underlying factors or entities are that might account for this. It is based upon a statistical rational.

Spearman's theory was called a general factor theory. He gave a lot of different kinds of tests and he systematically came up with one and he called this thing his "G" factor. Other people said he's talking about what Binet's talking about. He's talking about intelligence. Spearman had his definition. It's really boiled down to two different parts. One of them he called the education of relations. He said, "When a person has in mind any two or more ideas, he has more or less power to bring to mind any relation which essentially holds between them." If I said red or green you're supposed to say color. This kind of thing.

He said, "There's also education of correlates. When a person has in mind any idea together with a relation, he has more-or-less power to bring into mind the correlative idea." If I show you a single line as an example and you're a subject and I say you're to draw a line perpendicular to that, you should be able to do that. This involves the concept of what perpendicularity is and your ability to construct that. When I show you a circle and say to draw another circle with a radius twice as large as that, you should be able to do that. You have got to know what the concept of radius is and we immediately get into some abstraction. Spearman recognized that abstraction was a very important concept. Spearman's notion was a statistical justification for the concept of general ability. It implies that we could construct or define a measure, whether you want to call it intelligence or general ability or whatever, which sort of captures this theoretical construct.

If we are going to do justice to factor analysis and the factorial conception of ability, we obviously can't stop with Spearman. Most all of you know that Spearman was the first and the granddaddy of the factor analysts. Since his time this whole area has expanded tremendously and many of Spearman's basic ideas have been rejected by people who have followed in his footsteps in this way of thinking about ability.

Thurstone, primarily in this country, was one of the first ones to break and get prominent attention to the idea that there are more than one general factor. He identified seven to nine, depending upon how you want to count, different primary mental abilities. The implications for this are quite profound if you are a practitioner and are concerned about how you think about ability.

As a follow up of Thurstone's work, Guilford's work on the structure of the intellect is just pushing it one step further. He's saying that we can't be satisfied with eight, nine or ten. There must be at least one hundred twenty of them. He's got a well worked out model of the structure and he's certainly saying that what we have traditionally talked about as intellectual activity is a very complex activity and it involves many more things than is suggested by a global or unitary construct of intelligence. One of the things that Guilford has done in expanding and broadening this whole field is to contribute these terms — divergent and convergent thinking — which you will have heard a lot about.

I want to come back now to the notion of intelligence from this theoretical construct. Let us pretend for a minute that we're still going to buy the notion of a unitary global ability. Psychologists have a propensity to want to find out all about it as soon as they get latched on to something. In the history of research on intelligence, people have gotten all hung up on where does this come from. How does it get shaped? How does it get influenced? What causes it to change? They have had a whole history of worries about the heredity and environment and how they are associated with intellectual functioning. I think that most of that has been a waste of time.

As intelligence tests are constructed and as we define the concept of intelligence, it is logically impossible in any rational way to separate out the influences of heredity and environment whatever they may be. I'm afraid that we are going to go through this whole cycle again as the consequences of some recent writings which have been published about the impact of the hereditary and genetic factors in intelligence.

In considering the environment there are a couple of things that people have been forced to do in thinking about intelligence and intellectual functioning. This is recognizing the importance of a culture in the basic conception of what it is. People adapt to circumstances in a cultural context. They use good judgment or good sense in a cultural context. I can sight one conclusion of a review on the literature of intelligence by Lukas. In 1953 he said, "Intelligence and aptitude generally speaking is a psychological construct that has been inferred from observable operation. It does not have an independent existence. The task of finding operations common to many cultures to which one can anchor the construct and still define it as intelligence appears to be a very weighty task. On the other hand, perhaps, intelligence in culture A is not intelligence in culture B, and so on. A better way of regarding intelligence would be to call culture A intelligence and culture B intelligence, etc."

He's recognizing that this is a cultural bound kind of phenomena and we have to recognize that. It wasn't explicitly recognized for a long time and I'm afraid that much of what psychometricians have done has failed to recognize the cultural context within which they are operating. The logical step that you are concerned about is to define what some people have said is a culture free measure of intelligence. They said if it is so culturally bound let us get away from that. Let us construct measures which can be shown imperically to be unbiased or cultural free.

Dr. Henry Dwyer of the Educational Testing Service puts it much better when he says, "So called culture free tests are built on one of two assumptions. Either the learning required to perform acceptably on the test is commonly and equally available to all people of all cultures or the stimulus material on a test is completely novel to all people of all cultures." You have got to have one or two of these situations or one or the other if you are going to argue that you have a culture free test. His next sentence is, "Both assumptions are patently false." That's my perception of it. I don't think that there is any such thing as a culture free intelligence test. I don't think it's particularly meaningful to try to define one. I'm not too sure what interest we would have in one and that will become obvious in a little bit.

At this point we have the theoretical conception of what intelligence is. We recognize that it is a culturally bound concept and that it's going to be very difficult, if not impossible, to free ourselves of the cultural context.

Let me move to a different conception entirely. The conception of intelligence tests as a predictor. Nothing was ever said about the relation of intelligence test scores to performance in other areas which might be defined as important behaviors in a culture. For the purpose, then, we have got to distinguish between what I call criterion behavior and predictor behavior. I maintain that any culture has certain forms of behavior.

that it generally values and would like to see people perform in a relatively efficient manner. A criterion behavior is behavior which the culture directly assigns value to.

In our culture, I'm sure, most people assign value to performing well in school. School reflects our culture and our cultural heritage and we want people to perform well, whatever that means. We tell them that there are certain things which they should be learning and these things represent the cultural values.

This is something that the school teacher is obviously concerned with and educators in general have to be concerned with. They're concerned with criterion behavior. They are concerned with building in behavior that the culture says is valuable. Everybody has slight variations on what they think is valuable and I'm not trying to imply that we are trying to generate a lot of robots, but we do have certain common values that we try to convey through the classroom.

How about predictor behavior? Predictor behavior is behavior which the culture assigns value to by virtue of an empirical relationship to the criterion behavior. In other words, a predictor is only valuable if you can demonstrate that it relates to something that is directly valuable. I say intelligence measured as it is typically measured falls in a predictor class. Intelligence tests are more and more frequently being called measures of academic aptitude. An aptitude measure is a measure which is designed to predict in some sense a criterion performance.

This throws a whole new light on the concept of intelligence. We no longer worry about whether heredity and environment is going to influence intelligence. We no longer worry about whether it is a culturally bound concept directly. We worry about whether these tests, that we call intelligence tests, do in fact predict performance which we directly assign value to. One type of performance we obviously assign value to is performance in a classroom.

What kinds of basis can we have for assigning value to intelligence? We have got to show that there is a fairly strong relationship between intelligence measures and criterion performance and we should be concerned about the reason or explanation for that relationship if it, in fact, exists.

Let me first talk to the evidence on the strength of the relationship between intelligence measures and school performance. There has been a lot of research on this area ranging from primary school right on up through advanced graduate work. It is completely impossible to try to do justice to it, but I would like to summarize by classifying the findings according to the different ways in which the criterion behavior has been defined.

One way to define criterion behavior is to take scores on standardized measures of achievement, not school class performance, but tests such as the Iowa Test or other standardized measures of achievement and say this is my criterion. I'm not too sure about the rational for doing that but this is often being done. What we typically find is that intelligence tests do predict these kinds of performances with a fair degree of success. The correlations run between .5 and .6 and around .7 at the maximum. Those of you who know something about correlation co-efficients know that a correlation of .7 is a respectable correlation but certainly not terrifically high. This is about as high as you will find when we use standardized measures of achievement.

The one thing that you find out in looking at different standardized measures of achievement is that the kinds of measures they predict most effectively are things that we would call verbal abilities and verbal performances. It is generally recognized that intellectual functioning is defined by intelligence tests in our culture are very heavily loaded with verbal ability. This isn't too surprising if you go back to the notion that intelligence is a cultural concept. Our culture and particularly the school culture puts great emphasis on verbal performance. This has implications which I'll come back to in a little bit.

If we get away from standardized measures of achievement when talking about general classroom performance as designated by, for example, grade point averages, we find the correlation between intelligence tests dropping slightly down to maybe .5 or .6 at the maximum. That's for grade point averages in general.

How about correlations with specific classroom performance? I have data which I have collected, and you very often do not find this kind of data, of correlations between intelligence test scores and grades in a particular subject, in a particular context. These correlations run from -.1 on up to about .6. They vary tremendously. There are some situations in which there is no relationship or a slight negative relationship between intelligence test scores and performance in a particular classroom context. This is reflected in what test publishers do generally in trying to show you data they consider validity data for these measures of intellectual or academic aptitude performance. Typically, how they validate these tests is to correlate them with standardized achievement tests or often times they will correlate their measure of ability as defined in Test A with somebody else's measure of ability as defined in Test B.

The Stanford Binet being historically very revered will often be presented as a criterion against which somebody else's test is going to be validated. I think that this has no relationship what-so-ever to what we should be concerned about predicting. We are not concerned about predicting somebody's score on another ability test from this ability test. We should be concerned about predicting classroom performance if we are going to be concerned about predicting at all.

I want to quickly sight some summary remarks in a recent review on this whole issue of prediction of classroom achievement. This is a review by Meyers which is in a volume which is going to be shortly published. He was talking about the general findings on intelligence and achievement. First of all, intelligence correlates significantly, if you think about it in terms of statistical significance, with school success. As I have pointed out this correlation is often times quite low. He says, "The best predictor of grade point average is another grade point average. The next best predictor is a test of verbal ability."

This has been constantly shown and repeatedly demonstrated. I think it has implications. If we are going to be concerned about prediction of academic success, the best predictor we can possibly use is previous academic performance; not performance on a standardized ability measure. He says, "There is no definitive statement that can be made about the effectiveness of differential prediction with general intelligence or ability tests." This means that we cannot show any systematic differences in the feasibility of predicting performance in one type of achievement area, let's say mathematics, than in another type of achievement area when we are talking about these general measures of ability. They do not systematically differentiate performance in these different areas. This isn't surprising since by definition we're talking about a fairly global and general kind of performance.

He has another comment which is related to what I just said, "The correlations between abilities and success will be higher when objective tests are used as the criteria than when grades or ratings are used as criteria." Part of this has a technical problem associated with grades and criteria, but part of it is also related to the fact that the people who construct the standardized measures of achievement construct them in very similar ways as the people who construct standardized measures of ability. There's no particular surprise to find that people who can successfully manipulate one type of test can also do fairly well on the other because the tasks tend to be very similar in structure and format.

His conclusion is, I think, relevant to this particular presentation today. He says, "On a personal basis I am unimpressed with the magnitude of the correlation between IQ and school success. Yet these correlations are about as high as are ever found with measures of IQ. Improvement is needed on both fronts. Both must move away from an emphasis on passive problem solving and convergent thinking. Since it is unlikely that the schools will be drastically changed in the immediate future, it becomes the opportunity and, perhaps, the responsibility of psychologists to lead the way." He's saying that we are going to have to change both things and maybe we had better start changing our definition of intelligence and hope that the people who are responsible for educating children will also change their conception of what the criterion is. My feeling is that it should work the other way.

My feeling about the relevance of the whole predictor criterion problem in a schoolroom is that educators have by and large been captured by psychological theories about ability and by the psychologists fascination with the prediction problem. My feeling is if you first of all evaluate intelligence tests as predictors instead of as measures of some sort of theoretical construct, you will find them fairly sadly lacking. In fact, although you can show general relationships, the relationships are sufficiently weak that there is no justification for making decisions for individual students based on intelligence test scores. If you just wanted to stay within the framework of the predictor criterion problem, I'm saying that I don't think there is too healthy a justification for using intelligence tests in their present form as predictors and, certainly not, as the basis for making important decisions about students.

There is a more basic problem with the whole notion of relationship between the predictor and the criterion. I'm not sure the educators should be concerned about the prediction problem. We are not in the business of selecting students and screening them. We're in the business of trying to maximize what potential they do have and trying to design criterion performances which will give everyone an opportunity to use whatever abilities they do have to the fullest extent.

I do think it's of a healthy development, as suggested in the work of Thurstone and in the later work of Guilford, in expanding our concepts of ability and pointing out that we have been working in a very, very limited framework in the past. I'm hoping that the notion of the distinction between convergent and divergent thinking and many of the related notions will have a healthy impact upon the way teachers view their kids. However, I am suspicious and concerned about the basic notion that educators should be really concerned with the predictive efficacy of the so called measures of ability when the primary concern should be building in criterion behavior.

There is a very important distinction between being concerned with the predictor criterion relationship and being concerned with the criterion. Even if we could show a very high positive correlation approaching a perfect correlation between some measure of ability and school performance, what implication would this have for school teachers? I maintain that the school teachers should take it upon themselves to destroy that relationship so that before we ever bring them into the classroom no longer can we predict what the outcome is going to be. If we can predict perfectly what the outcome is going to be before we ever give him any treatment, then there is a good argument for saying we aren't doing very much.

The problem becomes one of trying to broaden our conception of what the criterion performance should be in order to make it more difficult to predict what the behavior is going to be at the outcome. If there is any justification for intelligence tests or ability tests generally, I think they are going to have to be tests that are defined much differently than we have conventionally thought of in the unitary global concept of intelligence.

We are going to have to move to a multidimensional or multiability approach and we are going to have to start relating performance in a multiability or multifactor system to differential treatment in the classroom. What I am saying is that even if we did have the well-developed multiability measures at this point which could be used, we don't have enough differentiation in our treatment programs. It's of very little value to the classroom teacher to know, for example, that some type of test score related to performance in a classroom will give the teacher the prediction that this student is going to function well in the setting. This doesn't help the teacher at all. What should be done is to design a different training procedure or a differential treatment for the student so that we can predict some successful performance for him.

I am a realist and I don't believe that everybody does have equal ability in all ways. However, I do believe that there are enough differences and enough different types of ability that we need to be capitalizing on these in our design of training programs for students. At the present the concept of a unitary ability and performance in school as a unitary kind of achievement has been a very, very damaging concept because we end up with things like what happened in New York City where people were using intelligence test scores at first grade level with kids. Finding that their scores were very low they were putting them in the remedial or dumb or whatever kind of section name you want to call for it. These kids were being sort of foreordained. They were going to be put into a class where they had no possibility of moving out. The tracking system which developed became very rigid and once a student got into this system, it was very, very difficult to break him out.

This wasn't necessarily the fault of the test. Part of it was the conception of ability that underlied the test; part of it was the person who was using the test. They didn't recognize that the intelligence test was a predictor and not a criterion. To simply have a low score on an intelligence test doesn't make the child less valuable and doesn't mean that given proper circumstances, he cannot perform well, but this was ignored. Finally, the whole city of New York completely junked intelligence tests. They got fed up with it and they said this is wrong.

As a psychometrician I could argue that that was too bad, but as an educator I think, in the long run, it might be very good because it forces people to start over and design some ways to change the criterion behavior and improve performance in the classroom and not to fall back on any crutch which is suggested by the evidence of standardized test scores for the student. In a way, the standardized test score gives the teacher a crutch. It gives them an excuse if the student doesn't perform well.

There are a lot of undesirable ways in which standardized achievement tests or standardized ability measures have influenced the thinking of educators. The whole notion, for example, of over and under achievement is based upon an implicit assumption that we should be able to predict with almost perfect accuracy how a student is going to do in a classroom on the basis of a standardized measure of ability. We run a regression equation. We predict the achievement from the ability. We look at people and if they have scored on the achievement task better than we had predicted at the outset, we say that they have overachieved. If they have done poorer, we say they have underachieved.

It doesn't help at all to say that. They are just words that describe the fact that ability doesn't relate perfectly with achievement. It doesn't help to try to make excuses for the fact that it doesn't relate perfectly with achievement. In fact, I would be very depressed if it did relate perfectly with achievement. That would imply that the teacher is really doing nothing. We could put the student on a level and keep him there regardless of what we did in the classroom because we would know at the outset what the outcome was going to be.

The concepts of over- and under-achievement represent the influence of people's conceptions of ability and the psychometrician's conception of ability in the classroom. I don't think that they are healthy influences. I don't think it helps to label the student as an over-achiever or as an under-achiever. If he doesn't do as well as we predict, it would be useful for us to try to find out why. It might simply be because the general level of correlation is very high. If that is the case, we shouldn't be surprised that he falls below what we predit or, in fact, he might fall quite highly above what we predict if the correlation is very low.

What can we do about it or what should we be doing? The major point I want to make is that it is very dangerous to start thinking about ability or intelligence or whatever you want to call this as if it's ipso facto criterion behavior. It isn't and the only justification for interest in this would be to make differential predictions which will help us design programs which will allow each student to achieve some success in some sense in an area which is going to be valuable to him and to the culture. It doesn't help us at all to simply categorize people as having such and such a level of ability and then put them in an ability grouping or whatever we are going to do on the basis of that and forget it. There are some implications for these other concepts which are developing in competition with intelligence.

I don't belong, necessarily, to the school of thought which says that intelligence tests are bad simply because they are too restrictive. I don't think we are going to solve the problem by inventing a lot of other ability measures, because we will be right back through the same cycle. I am in sympathy with some of the basic motivation for broadening our concepts of ability. The interest in creativity is an example of this, but I am a little skeptical at this point about how much utility this has for the classroom teacher. It is possible and quite conceivable that twenty years from now, if we don't learn from what's happened with the general measure of ability, we could be right in the same boat with measures of creativity and saying this is what we should be doing and we're going to look at a student and we are going to put a value judgment on him on the basis of how much of this kind of behavior he shows.

What we should be doing, of course, is concentrating on what we want; building curricula and training programs which will give each student some kind of skill and behavior that's going to be valuable. Then, let the psychometrician worry about whether they can predict that.

QUESTION AND ANSWER PERIOD:

Do you know of anyone who is trying to build an instrument that is free of verbal levels to measure a person's adaptability? I have in mind a second grade retarded boy who really comes through in getting along with people. If we could have measured that adaptability with what he had. In the mornings he was in the special education room. In the afternoons with his normal second grade room. By the time February came around there was less and less in that room that he could do, so he was picking up ingenious ways to get out of the classroom each day. He got along well with all of the people, peers and adults, and he was really successful in adapting to his environment. The important thing for him was not the fact that he was or was not mentally retarded. The important thing was that he was able to adapt.

He had some skills which allowed him to compensate in many ways for this. To respond specifically to your question, I think what you would probably find would be things that people talk about in the realm of personality variables more than ability variables for this kind of behavior. There is work going on on what they call cognitive styles which people think are really personality variables, inflexibility and what they call field dependency and adaptability in the sense that you are talking about. Some of this work at this point has some initial promise. I don't think it is far enough along for people to say.

One thing about the IQ is that it has served as a protector for the highly creative and intelligent child who might have a personality conflict with the teacher. Mainly it occurs to the teacher who does not appreciate the child and then with the high IQ the teacher tends to think that the error is within their own thinking rather than necessarily with the child.

It would work both ways. A low IQ could also get a kid in trouble with the teacher simply because he has the low IQ. This is the danger. I think the teacher is responding to that test score and not to what the student is doing in the classroom. I know that some teachers have trouble with students because of a lot of things that we would call anti-social or nonconforming behavior whether or not we want to attach labels to that and call it creative or whether we want to talk about the relationship of that kind of behavior to intelligence, I think, is beside the point. We are not helping that kid or teacher generally to simply tell them the kid has a high IQ so you have to allow for a lot of this kind of stuff. The logic would also be if he doesn't have a high IQ then you can't allow for a lot of this kind of stuff.

I'm not allowing for this type of thing but the teacher might not be able to comprehend what the child is talking about and, therefore, his being aware of the fact that the teacher can't comprehend may make the teacher a little more sympathetic.

This would be the teacher's bowing to the infallibility of the test, I guess. This may be true in certain situations. I guess if I had my druthers and if it really boiled down to the usefullness for a classroom teacher to have this kind of information at the level of sophistication that we're presently at with the users of this kind of information, it's almost best not to have it available.

Do you find the two parts of behavior related? The first one is given by what you said about the impossibility of getting past the cultural bias of an IQ test. Then what is the reason for this continuing interest of psychometricians in IQ tests and what possible use could they have? The second one in the same way that this test is not useful to the educational system, what kinds of ways could psychology and psychometricians deal with this?

The first question has to deal with why the continued interest in intelligence measures or measures of general ability given the fact that it's fairly well recognized that they are culturally biased. If you're interested only in prediction and many psychometricians say I was asked to do a job. I'm to build something that is to predict. By the way, I should have mentioned that this is exactly what Binet was doing when he started out. He was hired in the school system in Paris to try to differentiate kids in relation to the success that you might expect for them in the traditional schools. The psychometrician who is asked to do this, to be a predictor of performance, need not necessarily care about the question of cultural bias. There is a great misunderstanding about cultural bias. Many people think cultural bias should be and is bad in the sense that we know people from different cultures will on the average do poor and score at lower levels on this test than people from the culture in which the test is constructed. This is obviously so when we talk about minority groups in this country. It's just not possible to deny that Negroes as a group and other minority groups almost uniformally score as a group much lower on our measures of ability.

This reflects the cultural bias that we are talking about. However, it doesn't imply that performance on these tests does not predict well. In fact, it is shown again fairly systematically that if you take these measures of ability and apply them in a situation where we are trying to predict performance in a school setting, they predict just as well for Negroes as they do for whites. They predict just as well for other minority groups as they do for whites. Cultural bias is a concept which has nothing to do with prediction.

I think you said that being able to predict is not necessarily a good thing in a classroom.

That's right if it diverts the teacher's attention from their job which is primarily to be concerned with building criterion behavior, the way I define it, as opposed to trying to find out how closely their criterion behavior relates to some psychologist's notion of what predictor performance is. I think as a psychometrician I am a little bit unique in that comment. I wouldn't want to say that all of my brethren in the field would agree with that remark, but I feel also like I am an educator and probably more than a psychometrician.

INNOVATION ON THE RESERVATION

Mr. Virgil Wurr

INTRODUCTION by Mr. Jules Kurlon, Guidance Consultant, Minnesota State Department of Education.

I have known Virgil for a number of years and I have been very impressed with him. Here is a man who has spent nineteen years working with our Indian population. He has been very concerned about youngsters, very dedicated and committed to the feelings of people and youngsters. He seems to be concerned about helping youngsters grow educationally, socially and emotionally. Everything about Virgil has really rung a bell with me.

Last October I heard him speak on a panel on counseling Indians. This was at Bemidji State College. I thought his talk was so good that the editor of the Minnesota Guidance Bulletin and I asked him to dress it up a little bit and it is in our spring issue. We are very pleased about it. Virgil is a member of the Minnesota Indian Education Council.

He is the co-author of the publication called Minnesota Chippewa Indians, a handbook for teachers. The other two authors are Dr. Dean Crawford, University of Minnesota Duluth and Dave Peterson, I believe. It gives me a great pleasure to present to you a man committed to education who has spent much of his experience working with the Indian youth. He is going to talk about innovative approaches in education for the Indian child.

MR. WURR

It is a real pleasure for me to be able to be with you today and talk to you about Indian education because today Indian education is a magic word. It's a word that can get you project money if you have a writer. It can get you a lot of criticism if you're not doing anything about it and it can get you some acclaim if you have been struggling with the problem for a long time. I guess that's why I'm here talking to you today.

Before I get into this too deeply, let me explain that Indian education is not a special formula that we are looking for, that when we find it we can apply it to all Indians in a uniform manner and get rather uniformly educated products. That isn't any more true of Indians than it is of the white boys and girls that you know. No one, I guess, in education would be that naive as to believe that. Yet, I occasionally hear teachers and principals say, "We treat them all the same", as if they could possibly be the same.

I am going to talk briefly about a few innovative ideas we have tried and then spend time describing an area that I see as a pretty high priority of need. I wonder how most of you Minnesota teachers would react if from 50% to 75% of your high school students were dropping out of school. Think of that, if over one-half to three-fourths of the high school students that you taught would not be graduating. Can you imagine your community with a drop-out rate like that? Is it any wonder the Minneapolis Tribune writes an editorial entitled, "The Monstrous Failure of Indian Education."

The big festering sore long covered with a bandaid is being looked at, squeezed on a bit and even sometimes it's getting a little ointment, but in many schools the patient is scolded for being ill, gets a new bandaid and is sent on his way. That's been the story of Indian education for many, many years. Lots of talk but very little action. A lot of criticism but very little money. You see, few people really believe the Indians need anything different. Even the Indians themselves said, "Well, if the kids would just buckle down, they could do as well as the other kids in the school."

In a pocket here and there, one or two individuals have struggled along trying to improve education and do something different, but usually all they heard was, "There's no money." Today there is a little bit of money, not always enough, but enough to try a few things. However, if these schools still keep operating in the same old ways, the extra money probably will do very little good.

In Indian education things are being done on a large scale and on a small scale. I'd like to tell you a few national efforts, then of some efforts on the state level and finally, a few local innovations.

Four regional educational labs are operating in a long range program in research and development to improve the education of the American Indian children. They're involved in such projects as demonstrating Headstart classes for four and five year olds. Incidently, at Nett Lake we have demonstration Headstart classes for three and four year olds. We have topped them by one year and we are in our fourth year of the project. Not only here but throughout the entire United States, many thousands of Indian children are now attending Headstart programs that are sponsored by tribal councils and by the Indian groups themselves.

What a difference it makes in the skills and abilities these first graders bring with them to school now. There's just no comparison with what their ability was ten years ago. It's almost unbelievable.

Another project is the development of language skills through the bi-lingual approach, you know, teaching two languages.

A third type of project is a little more long range. It's the development of a program to improve the child's image through the use of his language, history, art, music and literature. We can stand a lot of self-image improvements.

Our local Upper Midwest Regional Lab is involved in a program on behavior modification. For comparison they have a couple of classrooms at Red Lake that they're working with and they're working with a couple of classrooms here in the cities also.

Universities are developing American Indian Centers. Arizona State University, for instance, offers a MA degree in Indian education. Some of the courses offered include: Teaching Indian Children; Guidance and Counseling for Indian Children; Community Development in Indian Community and so on. You see, you almost have to be everything to many people when you live on an Indian reservation. I guess one of the few things I haven't done on an Indian reservation is deliver a baby and maybe my time is still coming. I now have a teacher's aid who is pregnant and expecting delivery any day.

Several other courses relative to the special work are also offered. Today our University of Minnesota, for instance, offers several courses about Indians and is developing approximately twenty more at the present time. These courses are not only for Indians. They help non-Indians know and understand peoples of another culture better. Recently they said that the liberal arts program will demand that some of these courses be taken. How can anyone have a liberal education if he is not even remotely aware of the minority groups and their problems in his own state?

Another costly, but worthwhile, demonstration is the Rough Rock Demonstration School at Rough Rock, Arizona. This school has about two hundred and thirty children living in dormitories and about one hundred living in homes nearby. Parents are free to come and go in the school and classrooms at will without disrupting classes. The traditional curriculm can hardly be found. The school board is all Indian and non-English speaking. The parents are learning as much and, perhaps, more than their children. The children are learning and identifying with their own culture, and the school is the community. Arts and crafts of the natives is one of the big focuses of this school.

One of the school board members, John Dick, explains it in this way. "Our feeling is that we want to find ourselves. We want the English and the Navajo way combined. Our family life and strength is deteriorating because of the one way of teaching in other schools. The Rough Rock School does not ask anyone to abondon his native culture or to reject that which gives his life meaning and personal dignity."

Another approach is that of Dr. John Briddy. He calls it a culturation psychology or modern Indian psychology. He's working with the Pine Ridge Sioux Indians in South Dakota. He defines it in this way, "It means the study of how to be a modern Indian since we are the same as the old time Indians except in our way of making a living now. We have to learn two things, how to be like the old time Indians and how to make our living in the modern world."

He claims values are usually at the unconscious level and the Indian's values must be brought up to his conscious level for examination and evaluation in order to show him what makes him "tick" and also, to show him how to use his values in adjusting to the modern world. Even though he adjusts to non-Indian values he uses his own as a motivation.

Father Briddy feels that the schools have not assisted the Indian to adjust and lead a happy life. He must be taught how to use his values in taking advantage of vocational and other educational opportunities and how to become self-supporting. He needs to be taught a sense of pride on being Indian without even being aware of it. Father Briddy feels that unless the cultural impasse is resolved and removed first, it seems that other educational opportunities will not be as effective as they could be for the Indian people.

Adult education is popular and more and more common now. Many are taking a new look at life and quite a few are getting their GED diplomas. Pride in their parents' learning is reflected even in the attitude of children of all ages. But in the back of the Indian's talk and the back of his mind, I always find him asking that silent question, "School for what?" Many say, "Show me that better job that I can get here first." That's hard to do and sometimes impossible.

On the state level several exciting things are happening. I previously mentioned the efforts of the University. Scholarships for Indians are becoming more and more available from state groups and private fellowships are being offered. Different colleges are offering scholarships to Indians at their particular schools.

An Indian Education Committee has been established within the last year. I am pleased that I happen to be a member of that committee. It's composed of Indians from all areas of the state. I'm not an Indian. The members work in any area where the need arises and at times they work many long hours for their own people.

At the present time some of them are helping plan an Indian library aid project for this summer. It will be a six weeks class here at the University where Indian people will be brought in from the reservation. They will be library aids and also librarians in areas near reservations will be brought in for instruction to teach them something about materials to use to help Indians in their self-identification and their entire life.

Some of them are working on the drop-out project for the State of Minnesota. In our last meeting we met at Mille Lacs to help the school and community try to see a way to work out the differences of opinion about local education. In two weeks we meet again to struggle with the educational problems of the Indian people at Ponsford. It's a big order for one small committee, but this committee wants to get involved and do something. It wants action. Each member wants to help in any way he can.

Another forward looking idea is to put an Indian in charge of Indian education in Minnesota. I'm sure Will Antell, who was recently chosen, is the finest choice the state department could have made to supervise Indian education.

Well, what's happening in some of the schools outside of the Twin Cities area? Many schools are doing things that go unheralded and with little acclaim. However, that doesn't diminish the importance of what they are doing. I just want to enumerate a few. This year Grand Marais started an individual instruction program in its Indian school at Grand Portage. It has two classrooms, including kindergarten through sixth grade, and has one teacher's aid.

In the Cloquet schools, modular scheduling is the big thing. This is the place where the Fond du Lac Indians are attending. I can't tell you too much about the program and how effective it is for the Indian children.

Our community action program of Nett Lake has hired a special tutor teacher to help Indian students at Orr High School which is the high school our students attend off the reservation. We have to transport them twenty miles by bus every morning and evening.

Many schools have hired teacher's aids. I find they are very helpful in many ways. The teachers have more time to spend with the individual children. One full time aid can alleviate a lot of paper correcting, preparation of material and audio-visuals and, not the least, a lot of one to one teaching for students with difficulty, those who have missed an explanation or even those who still haven't understood. But an aid is no substitute for having fewer students which I believe is necessary to improve a child's learning. It is a help when otherwise you would have nothing.

I find these aids particularly useful in helping the community become more involved and more aware of the educational program. There's a lot less criticism and lack of understanding among our community people with our seven teacher's aids as compared with the time a few years ago when we only had one or before that when we had none. The aids have brought more community involvement into the schools. There's more community concern and it seems to be growing. I believe that we can never get enough parent interest in the school even if it's only criticism. At least, they are showing something.

Our district has had an Indian school board for twenty years. Next year it has to reorganize and we will have no local control. Already we are talking about a local education committee to help shape policy for a school district leader that will be seventy miles away.

You would be surprised to know that of our seven teacher's aids each one is a drop-out. No one has a diploma, but they're all concerned about taking their GED test to get one. I have been criticized for having young high school drop-outs working in our school. People have said to me that it's a pretty poor image to show. They argue that it shows that all you have to do is drop-out. You can still get a job even in school which shouldn't harbor or promote such inconsistencies of values.

I guess it is a double set of values. Yet, of the five employed this year on our NYC drop-out project, one went back to school, one almost got some life training and he might make it the next time, and one left the school to get a full time job in California. I also think having these boys and girls tell the kids not to drop-out as they did but to keep working and studying is better than for these young children to see that same drop-out lying around home all day long with little concern for others. I sort of feel the end result for both the students taught and the trainee will be better this way than if the drop-out does nothing.

The most promising area I have found is elementary counseling. It always seems pretty illogical to me to have guidance services at a secondary level and none at the elementary level. I see it as the greatest need in all of the Indian areas. I'm thinking of a visiting type of teacher or sort of a social worker or somebody with the special training as an elementary counselor.

In order to help these children in school we must help their parents at home. They want to have their children succeed in school. They want it so badly and they don't usually get this success. I see very little help coming from any other area or any other worker. It has to be someone who understands, who can accept and is accepted by the Indian people. It must be someone with a counselor's training or social worker's training. I think we can no longer ignore the home if we want to help the Indian child because the child spends much more time there than he does in school.

This community counselor or social worker should have skills to help teachers with group work, curriculum development; guidance units and the abilities to build positive and creative attitudes toward learning. He must be skilled in counseling individuals and in counseling groups.

Now the hardest part. What about this educational establishment? One hears a lot today about cultural deprivation, short attention span, brain injury and so forth. It seems to be time to place the emphasis on the child's failure to learn with an examination of the school's failure to teach. Very few schools have successfully met the challenge of a teaching school and, especially, those on or near an Indian reservation. We read about school activities, summer programs and even remedial work hoping that this can undo the damage caused by failure in a classroom. Maybe we had better make that classroom more effective rather than trying to remedy the failure after it's too late.

We talk a lot about smaller class sizes so we can have more individual instruction. You and I both know that a teacher with from twenty-five to thirty students can't do much individualizing in a classroom. It takes more time and energy than she can possibly have. Maybe we had better think of some other things and be offering some bonuses or compensations to attract and retain our good teachers. You know these are the places we need them the worst.

I find most teachers want to teach but they don't know how. I guess that's what Dr. Flemming was talking about this morning. Our colleges have not produced good teachers, at least not good for us, and certainly not teachers who know how to teach a classroom full of Indian students with a different culture, home background and way of living, as well as, a whole different set of attitudes about life and school.

Most teachers want to teach. They become so frustrated and so helpless feeling that they just sort of end up surviving in their classroom. They need help on the job. They need in-service or summer training in teaching children of different cultures. Maybe they need internship and the help and support of colleagues who have been successful teaching groups that are different. Maybe we need a whole new educational system. One that stresses creativity and attempts to develop the potential of all.

We have to begin to establish a different and a proper climate in our schools and in our society. If we can, many more are likely to achieve creativity. I somewhat feel as though I am giving the same speech that Dr. Flemming did this morning.

Naomi White, a teacher in Stillwater, Oklahoma said, "I have taught in high schools for ten years. During that time I have given assignments, among others, to a murderer, an evangelist, a pugilist, a thief and an imbecile. The murderer was a quiet little boy who sat in the front seat and regarded me with pale blue eyes. The evangelist was easily the most popular boy in school. He had a lead in the junior class play. The pugilist lounged by the window and let loose a loud roaring laugh at intervals that startled even the geraniums. The thief was a gay hearted lothario with a song on his lips, and the imbecile was a soft eyed little animal seeking the shadows."

"The murderer today awaits death in the state penitentiary. The evangelist is laying a year now in the village churchyard. The pugilist lost an eye in a brawl in Hong Kong. The thief, by standing on tiptoe, can see the windows of my room from the county jail, and the once gentle eyed moron beats his head against a padded wall in the state asylum."

"All these pupils once sat in my room. They sat and looked at me gravely across those worn desks. I must have been a great help to them. I taught them the rhyming scheme of the Elizabethian sonnet and how to diagram a complete sentence. What a waste!"

Today we still utilize an educational system largely devised and attuned to life in the middle ages. We must devise a new system to include the total population and provide for all their individual differences. But a new system would be based upon educational heresy because its first principle would have to be that it is conceivable that everyone in the school could succeed. Imagine what that means. It's no longer necessary for 7% of the school population to fail automatically, for 23% to get "D", for 60% to get "C" and so forth. What a difference!

If we want an educational system capable of developing individuals to cope with our complex problems of the future, it must deal with the potentials of these people and these are virtually unlimited. Few of us really develop more than a fraction of the talents with which we are born for each individual has capacity for creativity. Each common person can be creative. He is the emergence of a novel product, physical, mental or relational, growing out of the uniqueness of each person on one hand and the materials and the events of the people or the circumstances of life that this person has to deal with on the other hand.

It's a time now for our schools to encourage the younger ones to develop broader and more spiritual loyalities, encourage differences of opinion and individual initiative. If we can establish a proper climate in our schools and in our society, many more are likely to achieve creativity.

Carl Rogers has outlined conditions which he feels are necessary to stimulate creativity in many students. He lists three conditions of psychological safety and four of psychological freedom.

The first condition for psychological safety is the guarantee of individual worth like a parent-child relationship where I'm loved even though my parents don't approve of what I am doing. That guarantee allows me to feel free and to try something without holding back with the question of —"What will the teacher or my classmates think if I do this?" or the reverse of this "To get a good grade in school, I'll figure out what the teacher thinks and then answer like he wants me to respond."

The second condition is: not constant subjection to external evaluation. Perhaps, you have heard of Arthur Corry, an executive secretary of the California Teachers Association. He described an experience he had in the first grade. "My first grade teacher gave us a cardboard pattern of a cow to trace around. Whenever I drew a cow, it was always the teacher's cow. The first grade teacher must have passed it along to the other teachers because each year I received that same cardboard cow. By the third grade I could make a free hand drawing of this cow, but I never drew my own cow. I always drew the teacher's."

"Recently I had a very different experience. I went into an art gallery in San Francisco and found displayed there the drawings of first grade children in one of the local schools. I was interested to find the drawing of a cow by a first grader. How differently from my first grade cow. The child had used an enormous sheet of paper and had drawn a tiny cow at the top of the page and then he had filled the remainder of the sheet with an immense udder with dozens of spigots on it. Now this cow may not have been a very accurate reproduction but it was amazingly accurate as far as the needs of a large city for milk were."

"There was a beautiful concept in a six year old's mind of the kind of cow that is necessary to produce milk for a city like San Francisco. Under the old system of grading she would have failed because that was not a proper cow according to her teacher's external evaluation, but the perceptive teacher encouraged her to see a broader cow, a different cow and she stimulated her creativity. If we apply adult standards to the child, we are forcing the child to reproduce himself in our own image, and most of us would be sorry to see our own faults and limitations reproduced in large numbers."

Carl Rogers says the third condition for psychological safety is empathy or being in tune with another individual. How often have you heard the teenager say, "Oh, well. He wouldn't understand anyway." Without rapport and trust in a classroom, a student will rarely try anything different. He fears he's going to be penalized for being different. "It's just too risky," my son tells me.

One condition for psychological freedom is the ability to express oneself symbolically. It may be verbally, through art, music, dance or any other form. Just another way to get out these inner feelings, those thoughts and ideas. That's the only way to get creativity out of yourself.

Maybe you remember or saw the movie, Zorba the Greek. If you think of his beautiful dance when he was filled with sorrow, he laughed and danced. Perhaps, most of you have read Harold Benjamin"s Animal School. He characterized the limitations of our present schools.

Psychological freedom also requires a tolerance of ambiguity and a willingness to accept a variety of alternatives or many approaches to solve a problem. Why does everybody always have to approach everything from the way I think it has to be done?

A third psychological freedom is openness to experience. There is the story of the principal who responded to every situation that came up by saying, "I've had thirty-three years experience and I tell you it won't work." Once after a faculty meeting one of his teachers said, "You know, I really think our principal has had only one year of experience but he had that thirty-three times."

Finally, there has to be a freedom of choice. The ability to choose between alternatives. Many Indian boys and girls I have counseled tell me that they don't care to get an education. They choose to stay on the reservation. I usually respond to them with something like, "If you don't get an education you have no choice. Then you must stay on the reservation. Without the education you cannot make a choice."

In closing I guess it's up to you administrators, supervisors and educators to create the proper climate in your schools. I'd like to give you a suggestion of a few approaches.

Place individual students and their learning in the central position in school. Teaching learning gets a lot of lip-service but usually that's about all. Is the first question asked when something comes up, will this improve or obstruct the learning of students, or is the first question usually, can we afford it?

Place greater responsibility on teachers as participants in the total educational process. Make them share in the failures of the school, too. Make them responsible. Goodlad in his most recent article in the Saturday Review castigates the system that propagates itself. He says it's time we choose some other kind of people for administrators instead of those who are always trying to protect the system.

Be flexible and open-minded in considering solutions to problems. You know some of the greatest discoveries were hit upon by intuition, by flare, by accident, by refusing to accept the facts, by going beyond the obvious or by ignoring what everyone knew and finding out for oneself. Of the three greatest discoveries in surgery: anesthesia, antiseptics and the x-ray, not one was invented by a surgeon. Of the four most important railroad inventions of the turn of the century, not one was devised by a railroad man. McCormick, who invented the reaper, had no experience in the field of agriculture.

Stress the positive in supervision and evaluation. Teachers need recognition and approval. Give that sincere compliment. Give it often. With teachers, just like kids, praise the good and the bad gets better.

Encourage criticism. Listen to it carefully and patiently. It's hard. Pick up from ideas of what's happening today and ideas for future development. Let's harness that power behind criticism for keeping education lively and growing.

Use all of the technology that you can get a hold of. Build it into the school program. Use those computers and machines that can help teach.

The school depends upon its leadership. The administrator must be the inspirational and the educational leader. He must depend upon what he can lead his faculty to do and not drive them to do.

Develop a program for kids that's meaningful. I guess relevant is the in-word. Open up those schools. Discuss real problems. Get out of the school and find them. Thursday, I attended a human relations workshop and one of the things that high school kids complained about was that the teachers don't even let us talk about the problems that we want to talk about. we have to be stuck with this old book. She just wants to give us this material. They couldn't talk about the things that were really concerning them. Get out of the school and find the problems. Be concerned about the problems of youth and the world around us. Then growth and development will occur.

Encourage thoughtful choices and individual action among your students. If one does what everyone else does, you're a conformist. If you do the opposite of what everyone does, you're a nonconformist and you are still a slave to conformity. Help kids think through and choose courses of action because they feel it's the proper course and not the popular one. Let's treat students as capable and thoughtful decision makers.

Finally, we must create an atmosphere of tolerance. I'm talking about the tendency to hate and dislike anything different. Not necessarily racial intolerance but that's part of it, too. It may be my hair, my clothes, what I do, how I talk, the way I act, the color of my skin or how I speak.

Loren Issley, a writer, says, "It's frequently the tragedy of the great artist, as it is of the great scientist, that he frightens the ordinary man. If he's more than a story teller, it may take humanity more than a generation to become accustomed to his ideas. Even then only the more imaginative and literate may accept him. Subconsciously the genius is feared as an image breeder. The custom bound, uneducated, intolerant man projects his fear and hatred upon the wise man. In short, like the herd animals we are, we sniff warily at the strange one among us. If he's fortunate enough finally to be accepted, it is apt to be after a trial of ridicule and after the sting has been removed from his work by long familiarization."

I told you in the beginning that there was no hard and fast set of rules that apply in education. There is no one way to develop a school of initiative and responsibility where virtually all problems are solved individually and creatively. It's an attractive goal, but it depends upon a willingness to put in a lot of time, energy and effort,far, far beyond the minimum.

Issley summed it up best when he said, "In Bimini in the old Spanish Main a black girl once said to me, 'Those that hunts treasure must go alone at night and when they find it, they have to leave a little of their blood behind them.' I have never heard a finer, clearer estimate of the price of wisdom. I wrote it down at once," he said, "under a sea lamp like the belated pirate I was for the girl had given me, unknowingly, the latitude and longitude of a treasure. A treasure more valuable than all the aptitude tests of this age."

I believe that a school committed to respect the individual, a school enjoying the confidence and support of the community, a school organized to reflect its faith in the pupil and the parent can achieve excellence even if that community is poor and Indian.

JULES KURLON

I'm sure as you listened you had some of the same feelings I had about the very thought provoking and very challenging presentation. He is saying a lot to us in education that I subscribe to and that is the climate of the classroom. If we are going to be effective with young people and with parents, we have to be very committed to feelings, values and attitudes of others. I was very interested in the comment you made that we have to accept the failure if youngsters are failing. If I got the message they're failing because we as teachers have failed.

I heard Dr. McDonnell from the University of Wisconsin speak very similarly on that point of talents. If I remember his talk at Mankato State about three years ago, he talked about the many talents that every individual has and to date we have only exposed a limited number of these talents. I think we, as teachers, have a challenge to maximize the latent talents in each individual that we are privileged to work with. Now I would like to turn it back to Virgil to answer any questions about education and about the reservation where he has been a teacher.

QUESTION AND ANSWER PERIOD:

Are the scholarships for higher education mostly furnished through the Bureau of Indian Affairs or are they from the individual colleges?

We have some of both. Right now we are working on trying to get more individual colleges to furnish more scholarships because if there are individual colleges furnishing them, the federal government grants will match whatever they furnish. If they'll furnish an $800 scholarship, the federal will also match it up to $750, I believe. There aren't enough and the time is coming, I'm sure, when not all of the Indian children who want to go to college will be able to find scholarships. I don't know if this is good or bad. I guess the Indian people will have to meet that problem when it comes.

Did I hear you correctly in saying that there is an undeveloped amount of resources in the printed materials that we've been covering?

I think very much so. There isn't enough.

Is there enough printed materials about Indian culture?

I can only say there isn't enough. We can hardly find any materials. The Bureau of Indian Affairs is publishing some things but they're mostly related to Navajo people and things like that. Some people are doing some things but it's just not a general thing.

In the Smithsonian annals about 1890 to 1900 there was a nun who did some studies in northern Minnesota. I'm sorry I can't tell you the issue of this. I was searching for something else and ran across it quite accidently. I think there's a journal called the American Ethnological Journal or something like that. Try looking about between 1890 and 1912 in that journal for a view of the Chippewa at that particular time.

I started reading some of the materials from the Bureau of Indians which I have just received and the thing that startled me was that there is very little on the current sociological problem of the Indian. Wouldn't this be a very fruitful area for graduate work? In other words, will we get something of a specific life stock of Indian people and specific kinds of information about deprivation in the 20th century and not the quaint thing we see all through grade school?

We certainly have a lot of room for research. Incidently there has been quite a bit of research, but it's all hidden. It's stuck away. Somebody did it for a masters degree or something like that, or it's pretty local and it just doesn't get out so that people find that it's available. It isn't published. It isn't printed.

MRS. PAUL TORRANCE

Muriel Wright is a Cherokee in Oklahoma and about 1950 she wrote a book which could well be followed in the State of Minnesota. This is called A Guide to the Indians in Oklahoma. It was required reading for public health nurses and anyone else working with Indians in the state of Oklahoma. I am an honorary member of the Indian tribe in Oklahoma. My sister was supposed to be adopted into a tribe because she was so dark but my mother said, "No." I have gone to school with Indians, worked with Indians and taught Indians. I am Mrs. Paul Torrance and an alumna of the University of Minnesota because in our state the discrimination was against nurses, so I couldn't get a degree at the University of Oklahoma or Oklahoma State University.

I came to the University of Minnesota in 1948 and was quite distressed at the extreme discrimination I saw against Indians. I came back in 1958 for a masters degree and found that Washington Avenue still existed and found when I described to my students at what was then St. Mary's School of Nursing a ragged person, apparently drunk, falling down on Washington Avenue, skin color white, could you give mouth to mouth respiration? "Yes". Skin color black, could you give mouth to mouth respiration? "Yes". Skin color red, could you give mouth to mouth respiration? "No".

I've been told a very curious thing which may have merit. That there is no such thing as American Indians any more than there are Europeans. There are Swedes and French and Flemish and things like that and the word European covers as much territory with those differences as the word American Indian does and how a certain work that applies to the Cherokees in Oklahoma can also apply to the Chippewa in Minnesota if the first were true. I can't see why?

If a work that pertains to the Cherokee Indians of Oklahoma applies to the Chippewa Indians of Minnesota, I guess, I sort of have to agree with you, but let Rosemary answer that. "The values of the Indian people are quite the same. In certain areas they're the same and in other areas they are not the same."

I am someone who has moved into Minnesota after being raised with the Indians in the Rocky Mountains. I am very proud of my contacts with the Indian people and have a deep respect for them as a people. You call them Chippewa and yet many people who I seek out say they are Ojibwa. What is the story? Can you clarify it for me?

It's just a matter of the pronunciation of the name. When the Frenchmen came over they changed the pronunciation. It started being called Chippewa because the Frenchmen sort of changed it. Ojibwa is the original pronunciation. The Indians call themselves Chippewa now. They are not really too concerned about that name. There are lots of other things to be more concerned about more than what you call them.

THE DISRUPTIVE SCHOOL - PROTECTION OR PUNISHMENT

Mrs. Lee Zeldin, Mr. Evan Stark, Mr. Dan Miler

INTRODUCTION by Dr. Frank Wood, Associate Professor of Special Education, University of Minnesota.

I have lingered on to introduce a panel from the East Side Citizens Community Center and from Freedom House which is an innovative school program. The center staff and various people in the community have been developing this school.

Their topic concerns the "Disruptive School—Protection or Punishment" and indicates, I think, the depth of their feeling about the need for alternative programs for education for kids for whom our present schools are not only not appropriate but, perhaps, damaging.

Without taking more time, I will introduce the members of the panel. On my far left is Mrs. Lee Zeldin, a community development specialist with the East Side Citizens Community Center and a parent who is interested and concerned about education.

In the middle is Mr. Evan Stark who is the director of the East Side Citizens Community Center. Mr. Stark has been a teacher himself and has been very interested in education and educational problems.

Next to me is Mr. Dan Miler who is the director of Freedom House which is the experimental school that I have mentioned. Without further introduction I will turn the program over to Mrs. Zeldin.

MRS. ZELDIN

When we get through talking for a few minutes, we would like you to ask questions, make comments, etc. The topic is "The Disruptive School—Protection and Punishment". If any of you think of yourselves as being a part of that school system, we hope you'll act accordingly and disrupt our speeches.

Yesterday I went to a student meeting in a high school. At that meeting one of the girls stood up and very passionately declared that the one thing that the school didn't have a right to do was to mess with your life. She was flying right in the face of American history because the one thing the public school system is intended to do is mess with your life.

That public school system has traditionally taken, because of the kinds of people that came to America, poor children from very many different countries and many different backgrounds and placed them in a completely alien and almost totally foreign atmosphere from their own home life and disrupted those lives. This was done with intention.

The process of socializing the flotsam and jetsam that floated to American shores for well over one hundred and fifty years and molding that into a precisely formed national product was no mean task. The school has largely succeeded in doing that. The public school took on generation after generation of the waves of immigrants who came here.

The schools swept the Irish, Swedish, Norwegian, Russian, Polish, German and Jewish people and each succeeding wave of the poor, the disinherited and the disposed that washed onto American shores into their doors. Then they closed the door, turned the key and proceeded to educate them. That meant that, first of all, those children had to speak English. After that they had to learn how, and hopefully at the same time, to sit very quietly at their desks. They had to be neat and clean. They had to wear shoes to school and they had to learn how to eat the meat and potatoes and sandwiches of the Anglo-Saxon culture.

No matter that another language was being spoken in the home that the child came from. The children were taught to despise using that language. At the same time he had to despise his own home and his own parents who continued to speak that language at home.

You talk about generation gaps now. This is, perhaps, a new thing for the middle class culture but for the poor and the black and Indian kids that went to the school system, the generation gap has always been present. If the school succeeded, quite often that child was cut off from his own home.

I remember a friend of mine who grew up on New York's Lower East Side. He failed three succeeding years of public school, first, second and third grade. The reason he did that was that only Yiddish was spoken in his home and he only knew Yiddish. The school succeeded somewhere along the fourth year when he finally started speaking English.

Do you know what happened then in his own home? Whenever his mother spoke in Yiddish to him, he said, "Speak English, mother". If directions or conversation was given in any other kind of language than English that child said he didn't understand. His mother really only spoke Yiddish. The only English she knew was a kind of shopping English. That boy was quite effectively cut off in his own home and from his own parents.

Dr. Wood, the hour before, spoke of a passage from Sylvia Ashton Warner's book on teaching minority children. She said she taught only style and Dr. Wood said that was the only thing you could teach, but in the American public school system we don't teach style. We teach a way of life and if we're really successful, we teach a confession of faith.

I remember, and I think all of you probably remember, the passage that we all learned about "my country right or wrong." It's interesting that we almost always forget to add that kind of pious codicil about "may she always be in the right." This is a concept, I think, that very strikingly illustrates this kind of a disruptive school. The kind of school that takes the child out of his own home and puts him into a foreign atmosphere and then insists that the child cooperate and be integrated into an atmosphere that's going to divorce him from his home and from what we call sub-culture. A sub-culture not because it's minor but because a dominant culture tries to stamp it down.

Even more strikingly you can talk about Indian children where we not only put them into schools but took them completely away from their family and put them into boarding schools and tried desperately to see that they did not go back to an Indian culture. This is probably, in some kind of pragmatic sense, justified in a pioneer kind of culture where you have many divergent people coming into a society and you feel a kind of historic and patriotic necessity of turning out and molding the sort of product that you can point to and say that "this is American" and it's clearly identifiable to you and to the rest of the world.

Probably one of the reasons why the public school system, as such, was able to do this without too much protest and without too much difficulty from the parents was because of the historical necessity and the people recognized it.

You all talk about what's happening in your schools now. It's no accident that over 60% of the high schools in the last year suffered some form of protest. That's an amazingly high figure, but we don't look back on that and say why did that happen.

I think this is happening because there's no longer the necessity of taking aliens and making them into good Americans. Right now we have a distinct national product. We have an American and yet the schools still use the same old ways of teaching. The schools still use the same ways of socialization.

Black kids, poor kids, Indian kids and, interestingly enough, a good many middle class kids are saying this no longer suffices and this does not work. We have something very good going in our homes and we don't want the school promoting this set up against a way of life that doesn't allow us to be ourselves and that doesn't allow us to be the kinds of people that we are at home.

The phenomenon on this that struck me most is the desperate fear on the part of middle class parents of sending their young children to school. Now I don't remember this being present when I was a child. I don't even remember this being present when I sent my young children to school. I wasn't that frightened of what the school would do to those children. Yet I hear, from so many parents, this anxiety of what the school will do to my kid. It will crush his spirit. It will oppress him. If you're an educated parent these are easy words to use.

More importantly, from the ghettos of the cities, the parents are also asking what's going to happen to my child when he goes into the public school system. What are they going to do that is going to violate his life? Well, what the schools are going to do is what they have traditionally done.

Now Evan is going to talk about some of those examples and eventually we'll get to some kind of remedies.

EVAN STARK

I would like to try to fill in the kind of general suggestion that

Lee has made that the schools, after all, are primary disruptive influences in our community life. I'll try to talk from the bottom looking up, and probably looking up at many of you in this room. Not only from the standpoint of the young looking up at the old or older but, primarily I hope, from the standpoint of the poor looking up, as they have always looked up, not only to imitate but also to resist and to understand, even in order to imitate or resist those who are teaching or in some other way ordering the socializing of their lives.

The school in America is one of the oldest institutions. The United States did not go into a period of chronic warfare until 1917. Therefore, it did not really organize for that kind of business, military and cultural community that is necessary to support that kind of a situation until that date. But the public school system is some twenty years older.

The public school system in this country with mass education as an ideal and as an idea probably came to its high point around the turn of the century. It really began in 1890 and in 1900 the schools were already in full swing and talking about child-centered education.

Any society, of course, which is plunging upward toward prosperity where the sky is the limit is always going to be youth-centered. Society at war, as well, will be youth-centered. The youth are the prime commodity of the society and so we become child-centered.

I would like to suggest to you that the schools as an institution have outlived their usefulness. It is not that we are doing the wrong things, but we're like the British Redcoats on the American shore during the American Revolution. They were somehow in the wrong place at the wrong time. It is what Harold Rosenberg calls, "The hallucination of the displaced terrain."

The redcoats were such good professionals their generals bragged that they could march their soldiers into the sea if ordered. I would like to suggest that this is probably the reason they lost the American Revolution.

They had been trained on a terrain to deal with a personnel, a clientele which now on America's shores they were not fighting. They were not trained to break ranks. They were not trained to hit and miss and hit and run. They were essentially facing the kind of guerrilla army that the United States forces are today facing in Southeast Asia and in South America. They were such good professionals that they couldn't adapt. They couldn't open themselves up. They couldn't change and respond to the kind of fight that was necessary and required by the new terrain.

I would suggest that the schools are in exactly the same position that the British army was during the American Revolution, in the wrong place at the wrong time. Why is this so?

First of all, the clientele is basically changed. Mrs. Zeldin has shown or suggested schools were designed to deal with a very particular clientele. It was a clientele which, first of all, was basically rural. Second of all, it was basically an emigrant clientele, even the blacks and the Indians who came to the cities during the twenties and during the forties, during periods of natural disaster in the South and economic prosperity in the North. Of course, that was different than the periods of heavy emigration.

The emigrants usually came in alternate waves with our own domestic minority. The emigrants came when there was depression and the blacks and Indians migrated when there was prosperity. It became, in a sense, a kind of oppositional force against the emigrants both in the labor unions and, of course, later in the schools. At least we see this today in our so called working-class communities.

Primarily the clientele that came was rural and emigrant. They had the characteristics of a rural and emigrant people. They were passive. If you read Caroline Ware's study of Greenwich Village in the twenties, she explains this very, very carefully. You could put thirty Italian schoolgirls in a class in New York City or Greenwich Village and they would sit quietly and obediently. They would learn their textbook which began with a poem from Longfellow, something like "Hiawatha" and would end with "The Bells" by Edgar Allen Poe, with maybe a short story thrown in.

They became Americans in a kind of catch-all segmental fashion by going through such textbook collections of Americana. They had to learn to read and write. They read the newspapers and even their own newspapers taught them the English language. There was no generation gap because there was a total generation gap as Mrs. Zeldin has suggested.

Today, of course, we have the generational gap precisely because for the first time in American history the young can confront the old on their own terms. They can talk the same language as their parents and they can fight their parents.

When I was a kid, I could hardly fight my parents. I cursed in English and they cursed in Yiddish. While I picked up some of the Yiddish curses and they picked up some of the English curses, all we could do was curse.

Discipline, of course, is like this kind of foreign language when you are talking across barriers which are not emigrant barriers but which are class barriers. Discipline, after all, is the kind of thing Mr. Wood suggested which requires a consistency of response and predictable behavior.

When you try to understand and be sensitive to people whose backgrounds and requirements are fundamentally dissimilar than your own, just the opposite of predictable response and consistant response is necessary. What is necessary is a response which changes with the moment, with the need and with the expression of the young.

While the middle class discipline imposed upon the rural emigrants of the 1910's, 1920's, 1930's and even 1940's and early 1950's is responded to with a passive obedience, learning to read the directions upon the machine, however, this is no longer the case. The clientele has changed. The clientele in our public schools today are second or third or even fourth generation urban residents.

At seven they know more about sex than their teachers do in the inner city schools. At six or seven they know how to get around so to speak. They do not have to be socialized to the urban environment. In many cases they are more sophisticated about that environment, even in the primary grades, than their teachers or the administrators of the school system. After all, they have grown up there and their families have developed modes of surviving there.

Another major difference between the clientele then and the clientele today is that the youth employment market has disappeared. There is no youth employment market. A kid who went to school ten, fifteen, twenty, thirty, forty or fifty years ago came out of school with the kind of education that could get him into the unskilled labor market without much difficulty and without much shifting. Today this is no longer the case. The market has disappeared.

No matter what efforts we see here and there, no place in America are we prepared to create the kinds of three million jobs a year that the President's Commission on Civil Disorders recommended. We are nowhere near that.

The NAB, National Alliance for Business came somewhere close to maybe a hundred thousand jobs last year and the newspapers aren't even sure of that. This is far from the three million a year we require to provide some kind of educational experience and that kind of security which would allow the old goals, the old functions for which the school, its discipline, program and personnel were designed to function in the old way.

Second of all, schools have become obsolete because of the kinds of advantages the middle class brought with them to the schools through their teachers, their parents' associations and their aggressive participation in all aspects of community life. Those kinds of values no longer apply to the achievement of the poor. They no longer apply because the society which will teach them to get ahead cannot let them get ahead in any kind of equal systematical collective fashion.

It teaches them the middle class values of getting ahead and the go-getting values of the 1920's, 40's, 50's and 60's, but it does not give them the ways and means to get ahead. The problem now is not to get the job, but to find the job and to create the job.

Where ever there is an economic mixture today in the public schools, the schools are dominated by middle class values. Wherever there is this economic mixture in the urban areas today, the majority of students come from low income families. The middle class values call for individual solutions, getting ahead, tracking and individual achievement, but low income people need to learn how to function as groups and to learn how to change things collectively.

The middle class value system talks about individual differences and how each child grows as his own kind of flower. What the low income people need is to learn collective similarities and how they are enough like one another to be able to fight and, perhaps, change their conditions together.

The middle class values teach that education is essentially a kind of baggage we take with us into life. In the suburbs this becomes cocktail party baggage. In the inner city for the middle class, the working class, it becomes a kind of thing you put down on a form and maybe take with you to some kind of junior or special college program. For low income children, education must be a weapon.

The fact that individual solutions are emphasized by the middle class and that group solutions are needed by the poor results in a chaos of discipline and in the schools trying to break up gangs.

We have had many instances recently at Central and other high schools in the city of schools trying to break up gangs and the poor desperately trying to maintain their collective organizations. The organizations they form to survive.

The gang is merely a neighborhood version of the extended family which has been the only device the black and white poor have been able to use to survive. That extended family has now been defined in Brownsville and elsewhere as the community. That in reality the community is the extended family of the poor.

The middle class values impose individual differences and so provide a situation where the poor who achieve, the blacks and American Indians and the low income whites, get ahead on their own and do not return to their neighborhoods.

Operation Headstart starts with the premise that the poor lack motivation when black PhD's even ten years ago couldn't get any job beside running an elevator and their problem was not motivation. I would suggest that it's still not motivation.

Programs like Upward Bound provide the kinds of environmental separations for low income people which systematically prevents the best, the most able and the most articulate low income people from returning to their community.

These programs are drawn with the symbols of their culture now. We have become too sophisticated to avoid these. We have pictures of black leaders on the wall. We have Indian symbols on our walls, but when "push comes to shove" we teach a history and not a present. We teach a history separated from the active participation of those students in the community in which they have grown up and in which they must remain if that community is to survive.

The middle class values impose upon them invidious competition and separation when what the poor need, I suggest, is to recognize their similarities and their collective importance and that their only power lies in some kind of collective movement for change.

Finally, of course, the whole curriculum we use in the school system is designed as a kind of supplement rather than as an essential to problem solving. We start with a very mediocre notion, a very simpleminded notion of what the problems of these kids are. We all know they need to learn how to read and write and now they need a little identity baggage, so we teach a little cultural history.

Read, write and identity baggage, I would suggest, are supplemental and exterior to the basic problem solving needs that low income bring with them into the schools. The needs to deal with the welfare worker; to deal with the housing conditions.

There's no surprise that the parents should direct most of their hostility and the young most of their rocks and stones against school windows and school buildings and school principals that are left in the ghetto and the inner city. It is no surprise that the schools in turn respond by defining the disruptive student as the problem and creating new kinds of legislation and new kinds of teacher protection to lop them out.

Go up to a teacher in a room like this and the teacher is afraid, but talk to a teacher in a situation in which her identity is constantly challenged and threatened and he or she is scared stiff and cannot respond to any kind of sensitivity and any kind of humanity that is necessary to make the changes that are suggested.

Primarily the economic mixture of schools has resulted in a situation, and continues to result in a situation, where middle class values are systematically imposed upon a group of people to whom those values are not serviceable. Not that the poor should not want to be middle class and get ahead, that certainly is desirable, but that the poor must have the ways and means to get ahead which those who come from middle class and upper class groups do not need.

Curriculum is defined, whether in the neighborhood or the suburb, by the needs that the parents and youngsters bring with them and particularly the most articulate and most powerful parents and youngsters.

Finally, I would suggest that the so-called lack of motivation, that the exhibition of cultural deprivation which is part of the whole stupid linguistics we bring to the poor, that the poor are somehow culturally deprived and that the boredom and dumbness which we see among many of our rural poor and urban poor youngsters are really not that at all. It is really the traditional way that demilitarized peasantries who have come to the city with no weapons other than their frail and, in this case, very young bodies to respond to an oppressor.

No matter how genuine, no matter how beneficent, no matter how well intentioned the peasants of Eastern Europe were when the Czar marched through and said which way did he go, they said, "Ach, what do I know?", "I see no evil; hear no evil." "Don't ask me. My tongue is nothing." That kind of response is being repeated every day and intentionally by the low income kids in our schools. That response will continue to show itself up on IQ tests.

In New York the black kid's IQ goes down systematically from the third grade on. This is proof that the schools no longer educate. They make one more stupid. They make one more stupid because they alienate one from one's neighborhood. They alienate one from a basic set of needs which one needs to survive. They alienate one from the kind of essential education which grows out of the problem solving needs of the kids in the community.

My only suggestion here, and I guess Dan will talk a little bit about one solution we try to work out here, is that the schools essentially disolve themselves as formal institutions and the teachers essentially reconvert and reconstitute themselves as a body to organize their schools as different kinds of institutions, particularly the low income schools in the inner city because that's the people I'm talking to primarily. You can keep the name "schools" if you want.

It's amazing to read the latest report of something in Minneapolis called the "Field Studies Report", but like the previous report the conclusions are essentially the same. The schools are not doing their jobs at all. The report appears in a context, the conclusion of which is that what we need is to build more schools. This is going on throughout America because you are dealing with a kind of vested interest there that makes it impossible to just basically change and to say the institution is over.

One could read and learn a great deal from our pioneer literature; from the "natty bumbo" who finally had to wake up to the fact that he couldn't kill deer any longer with impunity on the wilderness, so he had to go civilized. It's time that the schools have to make the same kind of mission.

What was going on in New York was probably the most tragic kind of thing that I've ever seen. My mother and the parents of many of my friends and many of my friends as well, liberals, radicals; peoples with concern for the young that is not equalled anywhere in this country, found themselves pitted against the community that they had spent their lives trying to work with and help. They found themselves, for the first time, in the position of machine breakers. Self-consciously but deliberately defending what they knew was an obsolete institution and throwing up their hands when challenged personally and saying, "What do we have that's any better."

MR. MILER

I just want to add a few specific things and probably clarify things that have been said. I want to speak and add to the discussion in terms of a model, Freedom House. Freedom House has been going for about two months, less than that formally. The school grew out of community organizing and two poverty pockets here in the city, Nicollet Island and the Glendale Housing Projects. At this point there are fifteen students attending Freedom House and we're operating out of Northeast Neighborhood House.

More important and more relevant, what I want to talk about are questions that deal with how the schools are disruptive and how Freedom House is disruptive to the schools, and what you find with the fifteen kids that we have involved.

They have natural groupings. They could be called gangs; clubs like the Spider Man Club on Nicollet Island. These aren't gangster kids, but they have natural groupings and natural identities from their communities. They're involved in the work that's been going on in their communities, in Glendale or Nicollet Island.

What you find in the regular school is that the kids are extracted from their community and sent to Marshall University High. Marshall University High is not put on the spot. They're sent to a school where they are mixed in with middle class, as Evan says, and their identity and the needs of their particular low income community of Glendale or Nicollet Island are washed over in the overall situation at their particular school. The needs are not dealt with and the education doesn't take place within the context of their own identity and their own struggles that are going on in their own community.

In the schools, you find that the programs are empty for these low income kids. They have an experience of welfare. They have an experience of what runs things. They know if you have money that's what runs things. There's where the power is. It isn't a question of a lack of communication or that I'm culturally deprived or I just haven't had the right education. They know, and you can ask the fifteen kids at Freedom House, that it's a matter of the rich and the poor.

They come into programs and they learn about government which they experience every day. They learn about politics and about poverty and pollution which they experience every day and they learn it in empty forms.

They learn in the civics classes, of course they have been tracked there, that it's the legislative, executive and judicial branches of the government. That's what the United States is and it's run democratically. Yet in their own schools these forms are empty.

While they are learning about the Constitution and the 4th Amendment of search and seizure, the principal is going through their locker down the hall. They're separated from the issues. The issues are empty forms. The forms of democracy are empty and so is all they hear about how the government works and how the society works. The forms are empty. They are separated from their lives as the school itself is extracted from their own life.

What happens in the school, and it happens to all of the kids in the schools, for the low income kids is that they don't know their environment and it follows from the empty forms. They don't know the city. We have to run to books to tell us about how the government runs, how a city runs, that we have a city council and city council president. They don't know the inner things. They don't know what's going on at the city council meetings. They are not in touch or in tune with their environment. We have all of this around us, the University; downtown Minneapolis. What's going on inside of all of these buildings?

What they know is that there is the city, that is where I live. I live on Nicollet Island. They don't know the inner dynamics of what's going on. Again they're alienated. The forms are empty.

What they know and what their motivation is is the authoritarian of the institutions. It motivates them, you know, with no reasoning at all. Do this because I said so. This is the right thing to do. There is no coming out of their own desires. What it is, and it's been said over and over again, is that they have their experiences in their community; their experiences as low income people and they come to the schools and leave their lives at home. From eight to three their lives at home, their struggles with their parents and with welfare are left at home and not dealt with. Empty forms are dealt with in the classes.

As a contradiction to put up against this is what we are trying to do at Freedom House, the motivations at Freedom House or what Freedom House runs on. The kids are not pulled from their communities, but the actual groupings are brought together. We don't go to a book and say this is what government is about or this is what the society is about.

The problems that they have every day are the top priorities. There is no separation. That's what we deal with. The way the school runs itself is what is important and not the individual little things that happen. It's the overall experience.

The emphasis at Freedom House, in contradiction to the way it is in a regular school, is on problem solving. When they look at problems they have to recognize what causes are behind it, what is it that is making the situation, how they are involved, what the real problem is and what are they going to do about it. There are no empty forms.

They have to realize that we're involved if we're talking about government or society or the city council. We're involved in it in terms of action. There is none of that separation made in their lives that's made in the schools.

Some of the projects that they are into and that they're working on are juvenile rights, juvenile rights that they have. For example, if they walk down Central Avenue in Northeast at 10:30 at night and the cops say, "What are you doing out here? Where do you live?" They say Glendale and they know they're going downtown. They say Nicollet Island and they know they're going downtown.

A black man at 10:30 on Central Avenue is going downtown. They know it's because of where they live and they're involved in these programs.

They know that in the schools the only defense they have is to feign stupidity. The only power they have is to let it go by and forget it. I don't want to deal with it. It's very legitimate so they're truant. They are locked up for being truant or running away from home which is a home that's split and with all of the problems that come in a low income family. They're locked up for that, so they're involved in juvenile rights.

They're involved in action in trying to change the laws. They're involved in testifying before welfare. They're involved in the issues that concern them in their communities. There is no empty form. We have a welfare system in this country and they are involved in it themselves and actively trying to change it.

Problem solving is done and the action is taken on a collective basis. They know that the only power they have is if they're together. They can't change anything, the can't change their welfare system or they can't change the juvenile rights system alone because they have no power that way. They have no money. They have no connections. All they have is each other and the power they have of acting together. Collective problem solving is the main emphasis of Freedom House.

At Freedom House this is very broad and hopefully you can approach us if we're around. There are other people here from Freedom House, some are students, that you can approach afterward and ask them about it.

What we have at Freedom House is that we no longer deal in isolated issues. Poverty is a real issue. Maybe I can do something about that. Maybe that's an issue that I can get involved in. That's the nice thing where your lives are split up. They recognize that their life is one whole thing and their experience and they have to deal with that on a day to day basis and they have to deal with that together.

Hopefully, Freedom House will be a disruptive school Disruptive to the status quo of education as it now is. If that is what it can be, then it should be a hope to you if you're concerned about meaningful education for low income people.

QUESTION AND ANSWER PERIOD:

I'd like to take exception to just two of the remarks that you made. The first would be the schools are being taught now the same as they have been. It is very easy for you to research this out of two or three or four schools but there are others. Schools are not taught the same. There are many communities with imagination and prime aid programs such as the Learning Center and innovative programs within each school. I think you should be more concerned on when the schools are taught the same way.

The other one that I would really like to bring out affects alienation, that the schools have alienated students from their families and the family from the life of their children. There are three local studies being done that disprove this. In one study Priscilla Johnson says the parents of vocational and educational athletes for their kids thought highly of their own and delighted in them. Also, the parents want their children to remain the same.

Let me say this. It's not that there aren't innovative programs in the school. There really are but if I talk about the style of teaching as opposed to what the school is ultimately intended to produce, would that be easier? If I say that you have a desk in the school and there's no accident that you have a desk in the school because the ideal in American life for several generations has been that the child should go to school. He should study at that desk and if he does his work well, he's going to graduate to a desk.

Now if he doesn't do his work well and if he doesn't absorb everything that the school has been trying to teach him, he's not going to end up at a desk. He's going to end up with a shovel in his hand and that's not desirable.

Now we have changed the desk idea in this respect. When I went to school the desk was stationary and the desk was fixed. My children go to schools where the desk moves around. Sometimes that desk is moved around to take a couple of kids who aren't behaving very well and isolate them from the rest of the class that is behaving very well. I'm using this example because it happened to one of my sons in the second grade. He was very upset and he learned a lesson.

Now this is a style and the schools have always been very innovative in styles and this is good, but what they have to say to the child remains fundamentally the same. The other thing about this is that we all have tremendous aspirations for our children. We've been told that education is one of the easiest and one of the best ways in which that child can fulfill the parent's aspirations and that once you had a high school degree that was sufficient.

That's not true any longer. You had a college degree and that was sufficient. Now even that isn't true any longer. If you want the kind of union card that's going to let you climb to somewhere near the top middle echelon of society, you had better have a union card that says Ph.D.on it. (Zeldin)

I'll say this for additional understanding. There's still a need for technical-vocational students all doing their best. I know of a school where they don't need the Ph.D. to teach. They don't need that education. When you mentioned that you had to have that Ph.D.I think you are loosing sight of the fact that WOC which is now training kids

All right! Let me just say a few things about these innovative programs, too. Lincoln Learning Center, I drove by it the other day and I was horrified to discover that there were no windows. Now as teachers and if somebody would just listen to....(Mr. Stark)

Why do they need windows? I'll tell you why they don't have windows. Do you want to know why? One reason why I couldn't go to the little small cubbyhole with tubes in the windows. The problem of vandalism takes a lot of the educational money away. If we have no windows to be broken, we'll have no case of vandalism.

I also know that when I went to school I learned more looking out the window and day dreaming than I learned looking at any other place. I think this was what Dan was talking about when he was talking about coming into that building and shutting out that climate.

The Work Opportunity Center is a cruel way to deal with sixteen year olds because what it says to them is that at sixteen you can now get a few kinds of jobs. You can be trained as a garage mechanic. You can be trained to work in a dry cleaning establishment and a few other jobs. (Mr. Stark)

I am Barbara Uppgaard, a school social worker at Marshall University High. I've known these kids from Freedom House and the kids from Nicollet Island and from Glendale intimately for the last three years. I came here today to listen to your point of view and to try to understand a little better your point of view. I guess I'm sorry to say that I haven't understood it any better.

In order to really be factual and to show the total picture, I think it's fair for these people to know that, yes, you do have Freedom House with fifteen youngsters. We have eighty-eight children from Glendale and a few have gone over to Freedom House. Interestingly enough in a set of twins, one is at Freedom House and one is here. Of the Nicollet Island kids we still have six or eight youngsters from the Island. You know, we have some children from the Island that Freedom House didn't want to take because they were too difficult to educate. (Mrs. Uppgaard)

That's not true, Barbara. That's false. We just haven't turned anyone down at Freedom House for any reason whatsoever. (Mr. Stark and Mr. Milland)

Is Claire here? Claire and I have talked about two specific cases that you didn't want, but I don't want to get into that kind of an argument. I just want to say that to be very positive about Freedom House and what it is doing despite the fact that I disagree with just about everything you have said. (Mrs. Uppgaard)

Barbara, let me ask you a question. Has any child that you know of, and you have been there for a long time, from either Glendale or Nicollet Island gone on to college? (Mr. Stark)

Yes, I'm not prepared to give you a list of the names. (Mrs. Uppgaard)

Are there any sixteen year olds at present at Marshall from either Glendale which has 183 families or Nicollet Island which has about 30 who are going to complete high school? (Mr. Stark)

Yes! As I've said I've got eighty-eight kids who are in the school from Glendale. As a matter of fact, we have at least one little gal I can think of who is very interested in going into the Upward Bound program on Nicollet Island. (Mrs. Uppgaard)

Look! I don't think any of us up here would ever disagree with you or anyone else in this audience about the fact that some kids do make it. They make it against insuperable odds. They're strong, bright and bright in a way the school system can understand. They have the kind of energy and sheer physical strength that lets them rise to the top. You just spoke of the Upward Bound program. One of the things that the American school system has done, with the best of intentions, is to take and skim the cream off the top and put that cream in a separate container and it doesn't mix down at the bottom. (Mrs. Zeldin)

When we go into a ghetto neighborhood or into a white working class neighborhood, when we talk about the people at the bottom who don't have the education or the skills and about that third generation who's on welfare, it shouldn't come as any surprise, because we've taken the people who should have stayed there and put them in the middle class neighborhood where their energy, their intelligence, their stick-to-it-iveness never got to trickle down to the bottom. The people who should have had something to do with lifting that mass up and putting them some place else. (Zeldin)

Let me say this. There is a three volume report. That's what we meant by disruptive. Go ahead (Mr. Stark)

I wish we could understand and allow one another to have a point of view because I think we polarize ourselves. I guess we're all interested in the welfare of the children and we all have the same goal. One thing Freedom House has done is to take the pressure cooker off some youngsters who are very disenchanted with school. I think it is very interesting to know that we have had many of those kids back into the building to visit and to see their favorite teachers. (Mrs. Uppgaard)

I also charge that Freedom House might further set these kids apart and alienate them. I think this is a worry and a problem. I think if they can meet the needs during the growing up years, this is a very good thing for some of these kids. Others we find are missing the total school experience very much. They are missing other things outside of classroom teaching. Now, Lee, I don't know why you did enroll your three kids in Marshall University if it's all that terrible. (Mrs. Uppgaard)

No! I have never said that Marshall U was terrible. As a matter of fact, let me say that I think the public school system is the best place for any kid. The other two people on this panel don't agree with me, but let me explain that.

I think in the American public school, a child learns what his society is like. After he leaves his parents who represented authority, he meets another kind of authority. He meets the kind of authority that's going to operate in the same way as authority will operate for the whole rest of his life. He meets the state for the first time.

Now that authority is sometimes going to be kind, helpful, oppressive, authoritarian, capricious, arbitrary and good. As he works his way through that public school system, he's going to learn how to deal with it. The kids who learn how to deal with it are going to survive. That's very important for them, but for those few who can't survive, and you all know of kids who don't survive, there has to be some place else. There has to be a kind of temporary refuge that will give them some protection for, hopefully, only a short while, a place like Freedom House.

Then those kids should go back into the public school system because change doesn't come from without. You can have some reform from without but it doesn't really say anything to the whole structure if it's always from without. Those kids need to go back to the public school system and they need to change it from within. (Mrs. Zeldin)

I would agree with Mrs. Zeldin that the public schools are the best place for youngsters today, certainly preferable to the streets, and the alternative for many of these children is the streets. When I asked Mrs.

Uppgaard the question I did, it was not because I didn't know there are a lot of kids from Glendale in Marshall. Of course there are. They have to go there. That's what the law says. The point is, I've only been working in Glendale for a year and a half, I don't know one child over sixteen who has remained in Marshall. Maybe I don't know everybody. (Mr. Stark)

Evan Stark! Will you please come over to school next week and we'll look at the facts together. Our dropout rate is less than 2%. (Mrs. Uppgaard)

From Glendale? I don't deny that your dropout rates are low. I'm just making a statement of fact. (Mr. Stark)

I say you don't know the facts, man.

Can you name one sixteen year old, over sixteen years old? (Mr. Stark)

Yes! Patty Hill and Dorothy Baker.

Okay! Let's take Patty Hill. Will you tell the audience where the other three children are of Mrs. Hill? (Mr. Stark)

No! You can't bring children into this kind of meeting.

All right! All right! Shame on me to discuss children at a place where you are talking about education. Shame! (Mr. Stark)

You should come and visit South High. I think education does come under continual and real sound points. We have a core of people on the south side that are what I would call "damn dedicated". We are doing innovative things and I really resist hearing that all schools are garbage and that a school is never succeeding.

Look, no one said that. This is what I was talking about. I didn't say that all schools are garbage. None of us did. What we said ——"Are we all so sure of ourselves now." We were asked to come here and present a different point of view and apparently we've done that. What we would like to do is present it a little more explicitly. (Mr. Stark)

What we said and what I said was that the schools are no longer fulfilling the basic needs of the new clientele who are coming to them, that the teachers are expremely competent on the whole and that the administrators are not only competent but imaginative, but that they are working like many people who are imaginative and creative, with the total structure that is obsolete. (Mr. Stark)

Some of us aren't. That's what I was telling you.

No! No one ever said you were obsolete. What we're saying is the structure of the school is obsolete. (Mrs. Zeldin)

You can teach writing and reading beautifully. You can teach many of the things that used to be needed in a major way and are now needed in a minor way beautifully. (Mr. Stark)

May I just say one thing. I think everbody here has started something great, but you can't face the fact that you're stopped every day from doing this creative activity because of this that you are talking about. I'm in a real good school but constantly we're being stopped. We've got dedicated people in our school, but we can only do so much. You can care, but that isn't enough.

You can see the dissension that has taken place in this room. What has it done to our children? They are the ones who are suffering. There are many great programs but what of this type of atmosphere we have. There are those who society are leaving out. This is true and there are schools that are trying to make changes to meet these children's needs and the community's needs. On the other hand there is the disruptive students who are solely disruptive for the sake of disruption.

You can go ahead with very pertinent material. At the Learning Center we have been dealing with the disruptive student for something like four and one half years. We see these students go on to high school. We see them go back to other junior high schools and we have seen them become successful. In talking about very pertinent effects, as long as we are leaving the door open a student can disrupt solely because he wants to disrupt and you can't teach any fact. You can't get his attention long enough. This is exactly what we're talking and thinking. We must do something and come to some kind of an agreement among ourselves without backing one another against the wall because if we don't the students know I will take you against the wall and someone is going to support me.

I think that is a very pertinent comment there. I think the question we have is not whether the student will give you enough time to teach him what you have to teach him, but whether the student agrees with you and whether you, too, cannot give him enough time to listen to his disruption. I taught in the public schools in New York City and in college, and I don't believe that I have ever met a student who disrupted purely for the sake of disrupting. (Mr. Stark)

Almost everything that you have said today about Upward Bound has been misrepresented, the program as we conceive it and as we visualize it will materialize. It is only four years old right now. The very kinds of things you're saying right now and this gentleman has just said right here is really meant to be provided for in the Upward Bound program as we conceive it. It is not a program for winners.

You talk about scraping off the cream. I don't know what kind of an Upward Bound program that would be. It's the opposite of the aim of our program. It's an innovative experimental program where the teachers are not stopped. They are encouraged to be creative and innovative.

We take the students away from their home community for six weeks. They go back for nine months in their own community. We hope that we are doing what you are doing at Freedom House and all these things. It's a style for some. They cannot all take it. They don't all want it. I really feel that you have misrepresented Upward Bound in the statements you made.

Sister, there's a three year study of Upward Bound sponsored by the government and published out of Syracuse University. The results of that study indicate, and if you finish reading it then you know this, that in many cases there is no marked improvement of Upward Bound students when they return to high school. The main conclusion, which was interesting, was the same conclusion recently reached by the President's committee on Headstart. The kids after Upward Bound, in many cases, actually do worse in the public schools that the kids who did not go to Upward Bound and Headstart. One reason for that given by the people who run Upward Bound is that it's not that Upward Bound is bad but when they come back to school they have the kind of stimulation and the kind of excitement which when confronted with the kind of thing that goes on every day in that school turns them off. If Headstart and Upward Bound are to be successful, they must not stop at Upward Bound or Headstart centers.

- They must form the kind of parent organization and the kinds of teacher support groups which will follow that group through the school and continue to make the kinds of changes and the kinds of experiences available to these young people that they had in Upward Bound and Headstart. (Mr. Stark)

We haven't had the opportunity to get into that yet. The program is only four years old.

THE HIDDEN URBAN POTENTIAL THAT'S BEING DISCOVERED IN CALIFORNIA

Dr. Ruth A. Martinson

INTRODUCTION by Dr. E. Raymond Peterson, Assistant Commissioner of Education, Division of Instruction.

As you proceed to introduce someone, it's many times a rather difficult task, in some ways, to decide what types of things to say about people. One time a man was having some difficulty in the opening portion of a letter he was writing. This man was a man of the street and felt it necessary, at this particular time, to write a letter to a man of the cloth. Because of the lack of experiences, he didn't know just exactly how to address someone of the Church, so he started his letter out thusly, Dear Reverend, Father, Rabbi, Saint. Just mark out the ones which you ain't.

This morning in introducing our speaker I don't really have those problems because I'm sure she might fit into some of the categories mentioned. She has had extensive training, experience and responsibilities. Looking at the background of her training, she has her baccalaureate degree from Western Washington State, her MA degree from UCLA, and her PhD from UCLA. She has had extensive teaching experience in different institutions such as Long Beach State College, UCLA and the University of Washington.

Since 1964 she has had a great deal of experience in helping develop the California State College at Dominguez Hills, California. She has written many pieces of literature on the field of education. As I have read through and looked at some of the articles, I find that she has done a great deal of writing and study in the field of the gifted.

Legislation was passed in 1957 to support a three year study of programs for gifted pupils. Dr. Martinson was the coordinator for the California State Department of Education to study the need for special programs to determine costs analysis of special benefits to be derived by pupils. She has worked in the field and written in the fields of problems in the identification of neglected gifted children, enrichment for primary children, guidance for the gifted and the rest of the subjects that seem to relate very closely to indicate her expertise in the field of the gifted child. I would like to present to you for this morning's discussion, Dr. Ruth A. Martinson.

DR. MARTINSON

I had myself all set up down below here so that we could overcome part of the psychological distance as well as physical distance and right before we started, I was informed that I had to stand up here and talk to you through the mike. I hope that we can become more informal as we go on and that you, as we get into various topics and ideas, will participate very directly. I discount the claim of being a rabbi, a reverend or a saint. I've worked a lot in various fields. I was interested in coming here because the work is done not only with the gifted in the classical sense but also with the gifted disadvantaged because of where we are. There's a great deal going on in this field.

I suppose I should start by bringing you greetings from the land of the lemons, nuts and prunes. I should also disclaim the statement that was on the announcement. I saw to my horror that I was going to be talking about hidden potential that is being discovered in California. I think if I talked about this, I would be extremely arrogant. It would be more fitting and proper if a person like Dr. Wilson Riles, who's in charge of compensory education in the state department of education and with whom I'm proud to be an associate as one of a number of affiliates, would talk to you.

I am going to talk a little about our own experience and some of the things we are trying to do and relate this to some classroom practices and my own beliefs. If you want, I'll talk about some things that the teachers of the gifted have done to release potential and then I'll field some questions.

I see some programs as an enormous force in developing flexibility and innovation in classrooms and freeing the capacities of young people of all grade levels. As a result of this we see an increasing spread in the range of excellence. I think this is one of the marks of a good program. If we teach well and free capacities in very real ways, the problems become more difficult for the teachers who succeed us because the human beings become more complex and more diverse. We've been developing, very concretely, future and present poets, inventors, social scientists and others who are dealing with real problems and real beauty within the schools. These people are going to become the future leaders in California and the United States.

We've had time and encouragement and the needed resources and facilities which have been directed toward the release of capabilities from the inception of the state support. But I think the impact has been the development of an attitude on the part of teachers which has become, in many instances, an open faith in the ability of students to decide their own destinies, to plan their own learning experiences based on interests and to use these as points of departure in many, many fields of curriculum.

This is hard on us when we think of courses of study and what supervisors discuss by way of needed coverage and when we're faced, as we are in California, with state adopted texts and so on. Teachers, in increasing numbers, are now seeing it as legitimate that some people should actually be completely self-directed even though they are in school, that they should decide when they need to consult with the teacher and when they need to use his ideas. They are seeing that a child, who happens to be sitting in a social studies class and is writing poetry, is telling us something about his legitimate concerns and, perhaps, the need for some legitimate time for production..

All of this is to say that we have had a good deal of ferment. It is certainly not, by any means, to say that we have full blown programs of ultimate perfection, but there are some sound beginnings and some excellent development.

As we worked with potential over a period of time, we have discovered one truth which I think relates to all children in all circumstances. No matter what we plan, no matter how much we spend or how little we spend, no matter what one arranges administratively by way of innovative programming, the teacher and his belief in and his understanding of the potential of his pupils is the heart of success.

Some of us have difficulty in relating to potential with certain populations and certain groups. I think this statement about belief in potential and, therefore, releasing of potential is true of the teacher of the privileged or the disadvantaged or any other whether we are of the third world or, as we were called the other day in a meeting, "of the pink people" or whether our pupils are.

With that I'd like to describe our own geographic area and the setting in which we are working and then talk about some grass root efforts toward this type of goal. Our college is a new one in its third year. We have 1200 students. We are located between Watts, being a geographic area, and the ocean. We have a composition within the community which reflects to the north of us black people encircling Mexican-Americans, to the west of us "little Japan" in the city of Gardena and to the east of us we have a Samoan colony.

All around us we have everything, Chinese, Japanese, Mexican-Americans, blacks and whites. Farther to the south, we have a large Philippino community. Sprinkled among these are Portugese fishermen and others. Not far from us up on the hill are the upward striving, grimly earnest, middle class affluent society and to the east and west of us are fairly complete white communities.

I think our student body reflects this. Among the 1200 students we have appreciable numbers of black students, Mexican-American students, Japanese students and a wide variety of others.

We've had, since we began, a very active black student union of whom you, I suspect, have heard nothing because these students are extremely bright individuals who are attending their school. They talk about this and they bring their colleagues and friends. They have had a very real part in determining the direction of school program and activities. I think the president of the black student union will some day be a famous young man. He has the earmarks of a skillful, intelligent politician. We, also, have a verv active UMAS, United Mexican-American Society, which is increasingly making its voice felt.

These students, working with our faculty, are engaged in a kind of mutual learning process which I appreciate. They bring us their own resources, cultural wealth and community leaders, and in many instances, we learn from them.

Students serve on all of our faculty committees and we, by invitation, serve on all of theirs. There's a college community and a great deal of mutual respect. I know that I felt honored last year when one of our students, after we had been participants in a workshop under NDEAL auspices, facetiously handed me a card which said, "In case of riot, the bearer of this card is an honorary Negro." There were some other facetious comments. We had a lot of fun with it.

If you can picture a mini-college where the sheltered kids from the hill and the less sheltered kids from the inner city environment are working together, learning from one another, respecting and appreciating one another thoroughly, I think you have a picture of what we have so far. I say so far because the ivory tower these days is no longer ivory or a tower.

Our responsibility is to serve all of our students and all of our community to the fullest. As far as my own responsibility goes, this means that in the public schools the key is the teacher. As part of our work in planning the college, we devoted our time to several projects which were designed to make an impact on learning by means of selecting and working with top caliber teachers who might then serve as master teachers and who would be excellent for children and excellent for our credential candidates. For the last two years we've worked with forty-five elementary and secondary teachers toward this single goal.

This year we are working with nine student teachers in the inner city toward this goal. Next year we expect to have twenty to twenty-five student teachers within the inner city toward this goal under stipends. The idea being that, through a spreading pool of influence, we can affect children and affect dramatically the preparation of future teachers.

We're starting young because of contacts with four year olds who created havoc in a Headstart program, who had an IQ of 146, and who had bypassed many things that were going on and were giving teachers a great deal of difficulty. This type of child is an example of those who need continuity and who need programs for the gifted within the school system.

The program that we're carrying on for these teachers is a saturation year of preparation. There are nine trainees. Four, I guess, are fairly militant blacks in knowing what they want. We have one nun who doesn't wear the habit. This is of the fairly well-known Immaculate Heart Order. She is going to work in public schools in the inner city. We have one long, thin Latin American who has worked with emotionally disturbed children in a university clinic, one middle class type of white dean scholar from another institution who is learning a great deal and two white militants who out-militant the black militants. These are all bright people, socially dedicated, extremely devoted to the purpose toward which they are working and all believers in the potential of children. We are starting with them because we feel that by starting from the beginning with people like this means we have the seed, as it were, to expand a program.

They work in instant teaching right from the beginning in emersion, depth study and learning. In reading, for example, they're doing group research on dialectic differences and the meaning of this for reading communication. Our linguists, as well as our reading specialists, work with them in this. They're relating to master teachers with whom we worked the previous year in a continuing program of study in getting ready for them. They're carrying on concurrent inter-departmental study of such topics as black history, economic and social problems, black literature and art, racial and ethnic relations and so on.

The faculty is involved to the point of inclusion of all who know something. Knowing something and being able to contribute something is a requirement of our own faculty. The basic need, as they see it, is to learn the "Hallmark" characteristics of superb teachers.

They're working with some problems and trying to banish these. One of them is the assumption that gifted programs in the science of philosophy and the purpose are not meaningful to ghetto children. This we know is not true. A second wrong assumption is the ghetto children cannot learn, and they've learned this very concretely. By way of example, one of our students was working with four so called slow learners in a small group. She came in bubbling with excitement because she found out that one of those children is not a slow learner at all, and that he was extremely bright. This came to her very quickly.

They're working, too, on the assumption that one keeps the fact squarely in mind that abilities and talents are not a function of color, location or economic circumstance, but that abilities range in all groups. Fundamentally, the assumption is that given excellent education children will extend their capacities. We intend to follow the children over a period of time to see what happens.

A little more specifically, they're working on communication and stress on experience and communication with young children. The science labs are full of living things. The rooms are messy. They constantly go out of the classrooms in study trips and spontaneous excursions. The primary children are working on the building of their own reading vocabularies, if you please, because one person invented an electronic board and the youngsters became intrigued with this. They decided that they wanted to expand the available content by preparing their own contributions. They're working on permanent and bound collections of children's writings and productions.

Recently I saw a small book which had on the cover, the name mispelled, "I love you Mrs. Blonco Scragens." This is one of our British Honduran student teachers who had resisted going to work with white disadvantaged children as a first experience because she wanted to teach her own people. I told her that I hoped she would work with these children because of the magnificant master teacher and the learnings she would take back to her own people. I told her to put it in the context of this assignment being followed by one where she would indeed work with her own people.

She went into the classroom, I think, with the trepidation that many of us feel in encountering different people. She made an appointment to see me to object to the assignment that she had and I knew what the appointment was about. When she came in after her first day, we sat down and she told me that the appointment was now a little bit after the fact and less necessary.

She talked about going into the classroom apprehensive and having one little boy look up at her and tell her, "you're pretty". Another one looked up at her and said, "You have a pretty dress." This is true because she wears the flowing British Honduran dress. Another one informed her very genuinely, during the course of the morning, that she liked her, and the teacher was hooked from that point on.

When she went to the assignment with her own people, she had some conflict because she didn't want to leave these children. She has since talked about having interest in going back to this classroom.

The learnings about people and the relatings across lines in the interest of good education is an important facet of a program for all of these individuals. They're continuously working on themselves in the acceptance of very interesting and different speech and cultural patterns. They're accepting the child within his environment and providing living models. I suppose we should call that loving, as well, and giving a wide range for learning.

The children are using media. They'll be using audio tapes; video tapes in reading stories and poetry accompanied by visuals which they develop. The stress will be on the use of media by children and not the use of media on children. Here I'm displaying my prejudice. I think that we can use media with young children, particularly, in ways which actually stifle communication.

In the program we are increasingly getting volunteers from college students. In fact, it's to the point where it's becoming somewhat difficult within our meager resources to incorporate them. The college and high school students within our broad geographic public are becoming increasingly involved with the problems of one another. We have studies at all grade levels on social issues and relevant social problems. Topics like the individual and society at the high school level where the students go into such topics as folk songs, the ramifications, values, historical and local language, geographical ethnic groupings, art and so on in a year study become a frame of reference.

One of the final things that I'd like to say is that all of us as educators need to develop the kind of humility that enables us to learn. We assume that we know something about education because we have gone through school and we have succeeded in gathering various diplomas and badges. For us it's highly important to read and talk and communicate and assume that we are uneducated.

We ought to be reading materials like Soul on Ice and Black Rage and other books and learning about the way in which we are regarded and perceived by some people and the feelings that sometimes get in the way of communication and create walls.

The kind of effort that I have described is the initial year of a program which is much more comprehensive. It's under the auspices of an act promoted by a forward looking San Francisco State Senator by the name of Eugene Macater. The Macater Act is solely devoted to an effort toward the improvement of teachers in the state. If you can visualize on the one hand the University of California at Berkeley and Riverside and on the other hand San Francisco State, San Diego State, the Pasadena School System and others working as a network within this effort, then, I think, we put it in the proper frame of reference.

With that I could do two things, stop talking and give you a chance or talk about some specifics which have come about throught the efforts of teachers of the gifted in another particular kind of effort.

QUESTION AND ANSWER PERIOD:

Evidently these nine are working directly in the classroom in this program. Does this replace the so-called education courses at your college or is it in addition to it?

No, I don't think it replaces them. I think it puts them in perspective. They start in the schools and spend time in the schools and the pattern of learning and the kinds of issues and materials with which they are concerned becomes quite different then. In many institutions we go through a pattern of methods first and then student teaching and the student complains about going through methods which are dry and irrelevant and meaningless. What we are trying to do is to create a pattern whereby they become actively involved at the outset. Then we feed in and work with methods in ways in which they make sense.

I think that it is a useful procedure because the students talk about how exciting everything is and they seek out materials and ask about materials. These are not only classroom production orientated, but also books and literature which they want because of some gaps to which they become sensitive. No wonder they're busy if you parallel in tripartite fashion the field participation, the methods readings originated toward the field participation and the accompaning courses and seminars which are directed toward the topics of understanding the economics, social patterns, culture, life and rich history of minority groups.

Is yours a teachers college?

No, it's a college which has a basis of liberal arts and sciences within the first four years and which will develop a number of professional programs and master of arts degrees. The program is a little bit different at the undergraduate level and I think this makes it easier for us to capture our colleagues.

We have a departmental major or a discipline major in the traditional sense with physics, mathematics, French, English and what have you. The inter-departmental majors cut across departmental lines and are topical or thematic. A student takes an equal load of work in an area such as the Afro-American studies, to name the most used first as far as our group is concerned, American Studies, Twentieth Century Thought and Expression and he may go into foundations of natural science or a variety of other subjects.

Do you turn out teachers?

Yes, I think this will be a tremendously important function. So far the faculty is very much committed toward devoting their energies to this.

Is your work program as suggested the only work that is being done in the school system in Dominguez Hills or is there another one that is not connected with the college?

There is work up and down the state of California from Eureka to the border south. School systems, colleges and universities are devoting much attention to this. I mentioned 100,000 students. You can think of thousands of teachers and hundreds of consultants as well as administrators who are interested in this. We have a number of organizations working for this and a great deal of ferment in the school system as a result. I am just one tiny lone voice who happens to be in Minnesota at the moment.

I was interested in your master teachers program. How do you orientate master teachers? Do you have in-service programs or how is this set up?

First, we select them by direct invitation after visitations, screening and the use of criteria which make us feel that these are the right persons. We invite them in in the fall when they first affiliate with us to attend an invitational graduate seminar on supervision. Through the projects and through these seminars, I would have complete faith in any of the master teachers teaching our students. The reason for this emphasis is that I've read a lot of research on teacher education and the single message is that the professors in education are much less important than are the master teachers in what teachers become.

What we have tried to do is find the best and work with them to make them even better and then honor them. We use them as consultants. They help us in teaching. We list them in our catelog as adjunct faculty and we call them master teachers because this is what they are. They're a select group and they know they are and this, at least from their rapport, means a great deal to them. People like to be recognized.

Do you have a rather highly flexible schedule for the students to follow in the preparation or are you tied down by a highly prescribed program either by certificational regulations by the state department or your own college? I'm thinking particularly about the teachers who want to go out and work with the gifted.

We could be rigid if we paid attention to the state department of education regulations. I hate to say this. I think that there are ways of circumventing this if we certify coverage of certain materials and make certain that certain materials are covered. We've gone through a history in California of being much more rigid, I think, than most other states in the prescription of certain courses and certain areas.

There's a very decided and promising effort at the moment to allow colleges to devise their own programs, certify directly by way of the voice of the president that a certain individual is indeed a fully qualified teacher and then simply have the state issue the credentials. The people in the state department would like this, too, because we create great difficulties for them.

Here in the State of Minnesota we are quite fortunate in that we just recently received permission from the state board of education to be able to wave rigidity in two experimental programs. Colleges and universities now have no excuse ready for following highly prescriptive programs.

Does your music program reflect any of the district's cultural backgrounds or are they completely Americanized with the same music that is dished out by TV?

I'd like to say two things about this, one at child level and one at adult level. In some real ways, music has universality. We tend to go overboard sometimes in looking at music as being separate and distinct and apart or a value for one group and not for another.

We had a music consultant who worked with our teachers recently. This music consultant, who happens to be one of the "red" power advocates and part Indian, had been working in the county office and in the inner city area for the last twenty years. He had seen this area change from white to a multitude of groups. The consultant, in working with the trainees, presented a number of kinds of music to black children to which they responded exceedingly well. Some of this was fairly traditional, but was appealing music and had been used many times in all sorts of settings.

One of our students objected to the use of certain pieces of music and the consultant asked what he should have used. The trainee said, "These people would respond more to Jim Brown recordings." The consultant said, "Do you feel that these children are the ones who should be exposed to Jim Brown's recordings exclusively and not others?" The trainee said, "Yes, certainly!"

The consultant then said, "I have news for you. I was on the hill yesterday in Palos Verdes. I happened to be in one of the classrooms where a child had brought a Jim Brown recording to share with the other children. Jim Brown has a use and a place and an appeal and I think, certainly, a message but the exclusion or limitation to one or the other becomes a problem. What we are trying to do is educate people and make them appreciative of one another. I think that we can educate to the point where we limit the opportunities for knowing one another or communicating with one another."

With that I'll go to the adult level. We started under a different name as a college. We were designed to be on the hill and we designed a program which was probably appropriate for these types of people. We didn't have certain kinds of arts within the program. We do now have courses in black literature, black art, black music and minority music. There is a great deal of stress on this in the courses which these people have had at the early childhood level. Child directed materials and so on which they have become acquainted.

We have made it our business in all of these situations to bring to them child level books, poetry, art, music, literature and so on, so that there's much more richness within this frame of reference than if we limit it to one color or another. The emphasis is marked and the emphasis in the college courses is decided in a whole series of them.

Is the student trainee outfitted to stay in California? What is the provision made for the child who moves to another part of town?

We have great mobility, as you know. Some of the school systems have turnover of 25% or more a year. We try to send on records on youngsters and this succeeds within limited fashion. It depends quite squarely on schools and the process of the request for records and the cooperation of school systems in sending records, so this varies.

In answer to the question about the teachers, they are selected and paid stipends on the basis that they're committed to this task which we describe to them. We know that in some instances because of husbands moving or other factors that they may not stay with us. We try to keep them with us and they will stay with us, I think, in every instance where they can because we look upon them as future master teachers. We'll continue the working relationship with them. If they go away, our thought is that some kids in some other part of the state or country will be lucky and good teaching will go on.

What is the philosophy in your program about the second language of the Spanish-American community in Los Angeles? Do you maintain a bi-lingual or do you try to switch to a majority?

The philosophy in relation to language is to work with youngsters who have language needs toward the ultimate use of the English language. But in many places they hire teachers who are fluent in Spanish, who may come from this background or may not, but who know something about it. We're trying to get away from the kind of attitude that a Mexican-American recently expressed to us when he was describing his own elementary school life.

He told about a teacher who said, "Leonardo, you have a bad attitude." This was when Leonardo questioned something and Leonardo thought that this was physiological. He didn't know the meaning of the word and he asked his older brothers if they had a bad attitude. No, they had a good attitude. It took him a long time to figure this out.

There are the problems of communication and understanding of child level communication and problems that they have in relating to teachers who demand that they look them in the eye when they're talking to them when they are taught by their fathers not to look an adult in the eye when they're getting directions. Many, many small things like this go on.

We have a heavy emphasis on the understanding of language patterns. Linguistics is already a pretty important segment of our program. Teaching English as a second language is an offering in several instances already within the institution.

Are you keeping Spanish as part of your language or are you trying to get rid of it?

We're not trying to get rid of it. The goal is to teach them more fluency in English and maintain the Spanish and the culture.

HEY, DON'T FORGET US! The Boondockers

Dr. Dean Crawford

I think I'll go ahead and take the liberty of introducing myself and carrying on with the program because I know we all are anxious to hear Dr. Shepard at 3:00 and we already are a little behind schedule.

I am, as announced on the program, Dean Crawford from the University of Minnesota Duluth. I guess that Lorraine Hertz contacted me and asked me if I would do something with the conference session because of having spent two out of the last three years working with some of the schools in rural areas in northeastern Minnesota, particularly in the area of Indian education.

I thought I had a very bright idea when she was asking for a topic and so on. I said I am concerned about some of the handicaps that small schools in rural areas labor under, so why don't we try to do something that will get at that problem. We came up with the title on the program with the boondockers screaming out, "Hey, don't forget us!" As the old saying goes, it seemed like a good idea at the time.

Since that time or when I got to the place where I really had to seriously sit down and think about what might be said on this topic, I've had some second thoughts. They have run along this line. The problems, as I began to try to enumerate them, all of a sudden seemed to me to be so obvious and so well known that they really need no discussion or any particular type of elaboration. I am going to mention a few in the form of a list, but I don't really believe that they need any elaboration for a group such as would be represented at this conference.

Rather than trying to, in a sense, guess what your concerns would be and what your experiences would be and trying to tailor a formal presentation to that, I have decided instead to encourage a discussion session and take the workshop part of the title literally. I am going to make only a few very brief remarks and then throw the thing open for a general kind of discussion.

I think that the boondockers do have some special problems that are pretty well known to you in the area of recognizing potentially gifted pupils. It is well known that teachers in rural areas frequently have a heavier teaching load, more preparations and more different subject fields in which they may teach than do teachers in urban areas. Therefore, they are less likely to have the opportunity or, perhaps, even the knowledge in a particular subject area to readily recognize giftedness relative to that subject area. I could tell you all kinds of stories that exemplify this, but you could supply your own stories and examples. Obviously such schools are less likely to have specialized testing programs, psychological services or even diagnostic counseling that would help to recognize these kinds of potentials.

In the area of developing giftedness once the potential is recognized, such schools clearly have less varied curricula, fewer advanced courses, fewer electives and this sort of thing. They are, also, less likely to have specialized programs for gifted pupils such as the larger cities do. I must tell you one personal example of this.

Recently I had a chance to talk to a special workshop group, a group of gifted children who are of sixth grade age in Duluth. I spoke to two combined sections of this special workshop. I have a slide-type program relating some of my experiences and some of my thoughts as a white man living on an Indian reservation. I have been showing this to adult groups, PTA's, and church groups and the usual kind of thing. I took it to this special workshop with some trepidation and played the very same tape and showed the very same slides and followed with the very same type of discussion opportunity for the sixth graders.

I'm sure it would surprise you to know that the kinds of questions, the level of interest and the kind of discussion that followed was superior to any I've ever experienced with any adult group. Duluth can have this kind of workshop program just for gifted sixth graders but East Overshoe cannot.

Closely connected with this is the fact that the rural school is much less likely to have federally funded projects of this type because of some problems in the personnel to write proposals for such projects and the difficulty in attracting the necessary personnel to carry on such projects even if it was funded. The raw number of gifted pupils is smaller than in a larger system. It also seems to me that the problems of slow learners are so much more evident than the problems of gifted students that when special projects are mounted in the rural communities most of the time they seem to deal with remedial instruction and this sort of thing, as least those that I am familiar with.

I think these are things that are obvious and known to all of you, based upon the assumption that you all have some direct experience with the boondocks, the outstate areas. I would appreciate, in the discussion, examples of programs and projects and ideas that you have encountered that are promising in this direction.

I have one project on my mind at the moment that I would like to mention to you that I think has a good deal to offer. The Federally funded Title 3 project called ETV for the Gifted. It is funded and operating through the Educational Research and Development Council of Northeast Minnesota. It is in its second and last year of operation. They developed two separate series of video tape programs aimed at gifted children in the upper elementary grades that have been aired over our local ETV channel.

They have set up their own system, working through the area schools, of identifying potentially gifted children and helping the schools arrange for some in-service training for certain teachers in the use of the video tapes, the follow-up of that and in the evaluation of the total program. They have put together the two series of tapes. One of them aims specifically at the gifted child and is to be used as a classroom experience, or at least a schooltime experience for them. The second set is for the teachers. This is a kind of a pilot project. The tapes, at the end of this year, will be available to other ETV stations throughout the state and the network there that is slowly forming.

If you are interested in this, they do have several progress reports, preliminary evaluation reports and evaluation of the first year of operation that they think shows considerable success in achievement of the children. The place to write for this is to the director of the program. His name is Jan Dallenbach. The project is ETV for the Gifted. Their offices are on our campus. If you simply write him at the University of Minnesota Duluth and ask for whatever you want, I'm sure you will receive it.

We now have only two or three relatively small sections of the state that are not within range of one of the ETV transmitters or translators. Very nearly every school in the state could, for a minimal cost of the receivers and so on, make use of these kinds of materials. I think the multi-media approach is one obvious answer to some of these programs for the smaller and more isolated schools.

With those generalizations and that one example I'd like to throw it open for questions, comments and reaction. I'll simply try to act as chairman here but reserving my right, of course, to react and respond myself.

QUESTION AND ANSWER PERIOD:

How far was your ETV beamed?

That channel reaches almost all of northeastern Minnesota. The main transmitter itself is located in Duluth and you get the normal fifty or sixty mile effective range there, but there are translators all of the way to the Canadian border to the north and the east of us. It reaches out to the west about as far as Aitkin County.

The ETV people in the state have a little map that they have drawn with the circle showing their coverage areas. There is some overlap there. If the proposed station in Bemidji gets on the air, there is one big gap right in that area. I believe they had a one year planning grant and they have a lot of the basic planning work done. They have asked for another grant that would actually set them up and get them to the point of being operational. I'm not sure if that's been funded or not, but if it has they are within a year of being on the air. That will cover just about all of the uncovered area. The only really sizable section that would not be reached is the far northwestern corner of the state. There's also a station in northern Iowa that is part of this network and it reaches up into southern Minnesota.

The project, ETV for the Gifted, was only written as a two year project to develop these materials and to make them available. Now a project to make this statewide is proposed, but the tapes are already completed, so the use of the backlog is really a certainty. To continue this, develop new tapes, provide the in-service training statewide and so on takes another project. Whether that has been funded yet, I'm not sure.

What is the extent of the use of tapes, etc.?

Do you mean apart from this one program? It is awfully hard to generalize because, as you might expect, there is a terrific range here all the way from schools that don't even have receivers to schools that are making even too much use of it. You find all kinds of things. It seemed to me that in our part of the state now we have gone through the shakedown period pretty much with ETV and most of the schools are making selective but very good use for general purposes.

Only this one series of programs has been developed specifically for gifted children. There are many of the others that would, perhaps, fall into this area of helping teachers to recognize and develop potential. For example, the local station in Duluth has been the producer of very fine series on elementary music. Lots of the other channels, including Channel 2 here in the cities, are borrowing that and using it now. I see most of the schools in our region are using that one. Their attempts with foreign language did not reach into the boondocks very successfully. Their attempts for basic education, I'm thinking of science education, are being used quite widely and quite well. The reception has been good and they are generally pleased with the program of the stations.

Who did you use of the staff to do the actual procedure at the station?

A number of different teachers, no one person. Each one, in some cases, taught only one lesson and, in some cases, they taught several. Each one was selected on the basis of being a master teacher and having been recommended by or known to one or several people.

The original director of this project was Mrs. Mary Pilch. She resigned her position as director of gifted programs or something like that for the state, the position that Lorraine Hertz fills now. She resigned that to become director of this project and was director for a year and a half until some illness in her family forced her to resign. Mr. Dallenbach took over.

Having been in that position for a number of years and having conducted these workshops and all kinds of things and attending conferences around the country, she had her finger on a lot of people that she thought were very creative teachers. I would say that she single-handedly was responsible for nominating most of the people who were eventually selected and getting information about them. Then, they were brought in, having prepared their materials, and were paid for the service. I don't know what kind of arrangement they worked out as far as residuals or anything like that goes.

One of the things people have said is that rather than consolidate a lot of the small schools they should try to spend some money on expanding television and types of mediated instruction and take the expert teachers to these various areas. Then others say that television teaching is not very productive. In the light of those two points, would you have any comment?

This is an important question. My personal opinion on ETV as generalization is that I prefer it used as a rifle rather than as a shotgun. I would probably make more limited use of it than would many other people. I am concerned about some of its limitations and I'm very concerned that we might fall into the trap of becoming very dependent and relying very heavily on this. I think that if we did it would turn out to be a trap.

The consolidation issue, I'm beginning to recognize, is somewhat of an administrative and paper issue. At least, in our part of the state, it appears that many of the consolidations will take place by just redrawing the boundary lines. The same school building, that is to say the same size schools in the same locations, will continue to operate. Here is a district that doesn't have a high school, so they are consolidated with a district that does, but they continue to have their own elementary school and use the same building and so on.

In terms of an expanded curriculum, for example, or a different pupil-teacher ratio or more in the way of special services, there is no guarantee or any insurance that those things will come along with consolidation. I really don't think that we can count very much on consolidation to solve some of these kinds of problems. I do think, as I implied before, we can count on ETV to help us solve some of these problems but we shouldn't count too much.

I like the idea of ETV for the gifted student. I like it for certain specialized kinds of programs. I think it does offer opportunities to both enrich the curriculum and enlarge the curriculum, but I don't think we must go too far in the direction of providing basic education this way.

What are you doing with the video tape recorder?

Many of the smaller schools can't afford this but I think those schools that do have them are making pretty good use of them. One example, the Cook County school system centered at Grand Marais is surely one of the more isolated schools in the state. They recognize this so they got a video tape recorder and they have closed circuit capability and so on.

They have a computer instruction program with a tie-up computer line to the Pillsbury computer here in the cities. For certain kinds of programs and I think this would tie in with certain programs for gifted students, they have overcome their lack of a knowledge bank. They can overcome some of their library problems this way, too, in an isolated area. As I said before, I think the whole area of multi-media instruction is a very promising one.

Maybe this isn't necessary, but as a precautionary note, only about a generation ago it was pretty safe to think of the teachers out in the boondocks as probably not being quite as well-qualified, quite as professional, quite as sophisticated, quite as up-to-date on new teaching materials and new things in their field and so on. This is no longer obviously the case.

As a matter-of-fact with urban living becoming more and more depressing and suburban and even rural living becoming even more attractive to many folks, it seems to me that some of these same communities that had difficulty in recruiting bright young teachers or good experienced career teachers are now suddenly discovering that they can recruit people like that and hold them. They have some things to offer. With mass communication and mass transportation there just isn't so much of a disadvantage with living in an area like that for teachers.

Mr. Ode was just pointing out to me at noon a mutual friend of ours who lives about as far back in the boondocks as you can get and who spoke earlier today at another session. Well, I might as well be specific, I'm speaking of Virgil Wurr from the Nett Lake School on the Nett Lake Indian Reservation. Here's a man who is every bit as up to date in his professional fields and every bit as aware of what modern educators should be aware of as anybody around. The fact withstanding that at least 50% of the time I cannot even reach him by telephone because the lines are out. He still knows what is happening.

They have got ETV in their school and they car the kids off to see other things that they can't get on the Indian reservation, so some of the mechanical problems don't stand in the way any longer. I think it is, in a way, the very things that Dr. Torrance wound up his talk with. He ended with courage and built in there were other things like the interest and the initiative, the dedication and so on.

It may be, for example, that we have already come to the place almost without recognizing it, where what we now need more than anything relative to our topic of recognizing and developing the potential lies within the teacher. The other kinds of handicaps like materials and so on are being taken care of.

If we can find ways to reach into those communities with in-service programs and if we can find ways to do something in our teacher education programs to make them more like the kind of teachers Torrance was talking about, alert to varying kinds of giftedness, this is the route that must be taken. There are examples of small school districts with joint programs. There are examples of small school districts who either are able to put together some kind of a special summer program now or finding ways to transport their own children to some place else for a summer program. Here again these kinds of programs can be more highly specialized and, in a sense, more creative.

On the Red Lake Indian Reservation, for instance, they were able to get funding for a summer school and almost literally told their faculty to do what you want to now and no strings attached. Here's your chance. Do some of those things that you have been wanting to do but have been pushing aside because you had to cover the curriculum or couldn't figure out how to grade it or just seemed too unstructured to you or something of this sort. Here's your chance to go ahead. I don't know how they feel about what happened exactly. Summer programs jointly operated, children transported, is a promising device.

How many summer school programs were more than remedial?

My experience shows that most of them are remedial. The summer school programs in our part of the state have been going through a transitional period. They still retain their remedial facets but have added so many other kinds of things.

Do you see any particular advantages that a rural school has in terms of the gifted?

Oh, yes, without any question. Here again, I suppose that those that pop into my mind are probably very obvious. We have worried for so many years in professional education about finding ways for teachers to know more about the pupils they teach and to understand more about the kinds of home background and the kinds of out-of-school lives that these kids have. In a rural community this is practically built into the situation. Typically everybody knows everybody else's business.

It is possible that it's happening and certainly it's possible that teachers in those kinds of schools are probably doing a better job of recognizing undeveloped potential and recognizing potentially gifted children. They may not know what to do about it. I'm certainly not suggesting that they themselves are doing a good job. I'm saying that in comparison to our profession as a whole I suspect they are at least as aware of undeveloped potential in given students as other people.

As I visit these schools, work with them as I am doing full time this year and start talking about individual children to different teachers, it becomes obvious to me that they know a lot about that child in lots of cases. They will tell me about this talent the child has and this weakness the child has. I'm talking about secondary school teachers as well as elementary. I think this is a definite advantage. There are some others, as well, having to do with kinds of out-of-school environments that some children may be exposed to and so on. Again, I am going to assume that all of you have had some direct experience in small communities. If you have you know, as well as I do, what some of the very attractive features of this kind of life are and what a rich kind of environment, in certain respects, it can provide.

On an Indian reservation there is a double-barreled problem of the teachers not really being a part of the community, in most cases, and a cultural barrier and communication barrier. I would think for that matter wherever there is a cultural barrier, that this would interfere with the thing that I just said. In schools on most Indian reservations, the majority of teachers in those schools don't even live on the reservation let alone in the community where the school is located.

When you talk about the boondock school, are you talking about the Indian reservation or are you talking about places like Morris, Minnesota?

Incidentially, I wish I knew the origin and real denotation of the word boondocks. I'm certainly not talking about Indian communities per se although most of them would qualify. I mean to include what I think of as rurally oriented communities rather than urban oriented. I can't really say on the basis of size. I think it has to do with the orientation of that community. For example, if the basic economic support of that community comes from tourism, lumbering, farming or related agricultural pursuits like stock raising, meat packing and what have you, then I would consider this a rural community with the rural orientation. I know some of these that are several thousand people in size and it goes down to what you can't call a community with one family.

I think that mental healthwise these people have an advantage. In education they don't. Which is more important?

I wish that we didn't have to even make a priority between the two.

I think there is some imperical evidence but I don't know how far we draw cause and effect type of conclusions from it. For example, we were talking about the cultural barrier on the Indian reservation and, yet, until very recent years incidence of mental illness was much lower on the Indian reservations than in the white population. I mean to say where they were looking for it and where they were studying it and not just where they were waiting for it to be reported. There is some evidence that this is changing around , one of the penalties for culturation.

There are some other kinds of evidence that is, perhaps, more subjective. One illustration implies in what I said about their ability to recruit teachers. The fact that people have a yearning for this kind of agrarian, rural state that they think they can live in.

This morning I was out at Golden Valley at the English teachers' conference. In driving in from there, I had the car radio on. There was a radio advertisement for one of Warren Thompson's new housing developments in Apple Valley called Green Leaf. The whole advertisement tells you how you can feed the chipmonks and things like this. I think this is evidence of a sort that a happier, more satisfying kind of life appears to be in the minds of many people. I really hesitate to generalize very much on it, not only because of the problems of generalization but, because of my own biases.

I have strong personal feelings about this. I won't even live in Duluth. I have got to be out in the country. If I had to choose between living, let us say, any place within the city limits of Minneapolis or St. Paul versus living on the Nett Lake Reservation, thinking that's the most remote of the reservations that I have lived on, there would be no contest. I would take Nett Lake.

If I had to make that choice, I would make the choice without regard to income and even compared to what I have not. It's just a personal thing. The university just does not have enough money to pay me to work on the Minneapolis campus. I wouldn't accept any job at any price that they have on the Minneapolis campus to put it bluntly. You see, I have strong and personal and, perhaps, unusual feelings about it, so I don't know how accurate I can be in drawing conclusions.

I think that I would disagree with you although I do think that there are a lot of people who share your love for nature. I think that the problems of the boondock school or the small towns are pretty much the same problems implying to Minneapolis and St. Paul, the ghetto and even the suburbs. That is the lack of integration, equipment, innovation, ingenuity, creativeness and the openness to use any innovation that happens to somehow spark. All of this comes from leadership, cohesiveness and loyality on the part of the teachers. That comes back to the funds that the schools have to operate with no matter where they are. This is even more crucial out-state where my friends are teaching for top BA salaries of $8200 when here in the cities it's $11,000 something. To ask those people to do that without a lot of feelings and frustrations I think is mistaken no matter how much they love going hunting and fishing and all that bit.

I agree and I think this is another reason that I would have second thoughts about the topic. Not that there aren't some distinctions between the rural orientated community and the urban, but because the basic concern that we have here are the things that you mentioned and they are prevalent wherever you go. Sig and I are both originally from Iowa and there is a favorite Iowa story.

The Iowa farmer just wouldn't accept any of the suggestions coming from the county agent time after time after time. Finally the young man loses patience with him and he says, "Don't you understand? If you would just use this and this new technique and that new fertilizer and so on, you could double the production of this farm." The old man says, "I understand that all right. The truth is I ain't farming half as well as I know how to right now." In a way we are worrying about the cream when we haven't even solved some of our really basic problems. I'm not talking about student abilities here. I'm talking about innovation and creative teaching and so on.

Is it true that a large number of teachers in the northeast are natives of the area in which they are teaching?

Well, there are certainly a large number there. I've never really thought about whether it is more prevalent there than other places or not.

Do you feel that this could be a handicap in relating to the total problem of the state; of the midwest. For example, the difficulty in relating to the urban problems such as financial, their teaching attitudes and their attitudes in recognizing.

I don't know. I've never really thought about it. You mean the kind of inbreeding that would make them insensitive to more complex matters. I think the same thing can be said of the southwest or the southeast or the Twin Cities. I'm always amazed at the number of teachers in the Twin Cities from, especially, the Iron Range country in northeastern Minnesota. I always seem to be running into them all of the time down here.

I work at Lino Lakes, a short term set up, and we do get a large percentage of Indian kids. Generally speaking we have somewhat of a difficult time in getting the kids to respond verbably. I'm wondering if there are any innovative programs that you could specifically go over, very briefly, in some of the areas where they can help the Indian kids.

I can say, generally, that I think the principles that Torrance was describing dealing with verbal behavior and so on seem to apply in Indian communities and with Indian children. Also the example that he used of the child who appeares non-verbal in the school situation but actually is very verbal in other kinds of situations. It's a matter, without going into specific techniques, of making the school situation and atmosphere in which he can use the verbal ability that he has and build from there.

In the school on the Nett Lake Reservation the kids in the classroom are just as responsive and just as willing to ask and answer questions and so on as any place.

How about where you find a good number of Indian kids who are still in the minority, specifically, in the Park Rapids area?

I think it is a fair generalization that in that kind of school situation the majority of the Indian kids appear unresponsive to the conventional school setting and the conventional school program.

I have been doing some work up at the Thistledew Forestry Camp. Up there we have some of the boys that you have screened well. We are trying to set up an educational program for them. They have a small group in their classroom setting. Part of their program is a social living discussion. They are talking about problems that are real and important to those boys. The Indian boys are every bit as active in the discussion as the others. The teachers tell me of individual Indian boys, and they come to know the boys pretty well, that have changed in their responsiveness. I suppose that, characteristic of Indian children, is mentioned to me more often by classroom teachers than any other one when I ask them what their Indian kids are like. Yet, I am more optimistic about finding ways to overcome that problem than I am some of the other problems that I think are more serious than Indian children are facing.

When you find these creative children, what's the future you Envision for them?

I wish you hadn't asked that. I just plain don't know. I'm not sure that I'd buy Torrance's statement, the implication at least, that there is a future in the creative arts for these kinds of people from minority groups. That's an awfully tough way to make your way vocationally for anybody, let alone somebody who has a number of other problems to cope with. I think I can express my own consternation best by telling you about a sixteen year old Indian girl that writes, for me at least, what is very perceptive penetrating poetry, and there are only two people in the world who she will even show it to.

This is what I mean by saying that that very kind of person may have a lot of other kinds of problems that stand in the way of their developing a potential to a vocational level.

I just really don't know how we can, or what kind of a future we can predict for that kind of person. There are a few opportunities schools do offer , and here again we start talking about special projects. Maybe these will develop special artist projects, special writers projects and so on.

Some of the vocational schools are beginning to add some things in creative arts and some applications of this in a commercial sense such as commercial art and drafting and what have you. Maybe there is some kind of future, but I'm really bewildered by it right now.

On so many of these kinds of problems I feel very much like what I heard a friend say one time, "Just like being a mosquito in a nudist camp. You know what you're supposed to do, but you can't figure out where to begin."

HOW PSYCHOLINGUISTIC TRAINING CAN CHANGE THE FUTURE OF DISADVANTAGED FIRST GRADERS

Miss Mildred Gladney

Introduction by Mr. Donald Lackner, Principal of Maxfield School, St. Paul.

Our speaker today has her BS degree in elementary education and her MA in elementary guidance counseling. She has taught primary grades for fifteen years. She is the associate director of an educational project in language for black children. She is the co-author of an article describing an oral language program for black children. She is co-author of the Psycholinguistics Reading Series and the Psycholinguistics Oral Language Program.

Our topic deals mainly with the first graders and I must tell you the impact that I have on first graders. We have a transitional room at Maxfield and about the first week of school in September the transitional first grade teacher takes the youngsters on a tour of the building. This is the office, down to the lavatories; this is where you go for a fire drill. You come down the hall and by the office we have a glass wall and on the glass wall going into the office it says, Mr. Donald Lackner, Principal. So the teacher stops there, assures the children what a job the principal has and he just blows him up that he is kind of a superman. You know, any problems then you just go see the principal and he will be sure to help you.

A few days later this was all soaking in. So the same group was coming back from the lavatory and the teacher comes to this sign on the glass. "Now what did that sign say?" All of the hands went up and they said, "Keep your hands off of the glass."

I'm sure the message our speaker had today will have much greater effect on your teaching lives and the lives of your students than mine did on the first graders at Maxfield. I would like to introduce Miss Mildred Gladney.

MISS GLADNEY:

The remarks that I am going to make will follow in a sense what Dr. Torrance had to say and, perhaps, in a number of instances I will even repeat what he has said. I will try to keep the remarks pretty short so that we can discuss these remarks and discuss what Dr. Torrance has said. I think in that way you decide what you can do and what you are going to do in this kind of thing rather than just listening to someone tell you and it goes in one ear and out the other. You're here to do something.

The title of this conference suggests that we, as teachers, recognize that the responsibility lies with us to do something about awakening and recognizing potential. The potential is there because the children are there. We are the ones who have not been doing anything with the potential. We are the ones who have to recognize it and we are the ones who have to awaken it. The question is, or the thing is, that we must do something. Okay! What are we going to do?

As I see it our first job and, perhaps, the hardest job we have is to take a long hard objective look at our attitudes and at our behavior towards the children under our supervision. What do we really think about the boys and girls that we supervise? What do we really think about the boys and girls that we teach? Disregarding our words, what do our actions indicate as to our attitude and our thinking about the boys and girls that we teach? Do we really believe and does our behavior really indicate that we believe the boys and girls under our care have a potential toward bigger and better things for themselves and for our society?

If our attitude and our subsequent behavior is that each and every child is a gift, a gift to the human race, a gift to his own ethnic group, a gift to the whole society and a gift to the world, we will not find it the least bit difficult to recognize and awaken each and every child's potential for an individually satisfying life which also contributes to the good of the country and the good of the child's group and the world. This is very important to me that we recognize the uniqueness and we recognize that we have a very precious thing under our care. We have to recognize that this very precious thing is entitled to a good life as well as being given the responsibility to see that other people have a good life because of him and because of his actions. I have great faith in our ability as teachers to do this if we have the commitment, and this I don't think we have as yet.

We don't have the commitment. Now what do I mean by that? What do I mean that we do not have the commitment? First of all, I think we see children as stereotyped. We, the teachers, are the dispensers of knowledge and they are the receptors. We have all the answers. Their job is to listen to us to get information from us and give it back to us on tests and this kind of thing.

We do not see the boys and girls as having information that we need and as having things to give to us. Education should be an amplification and an addition of experience. Someone else said this, I didn't. Now every boy and every girl who comes under our care has had experiences. As we educate them it is not that we are taking from us what we know and we are pouring these things into them and if they throw up a block and say, "No, I'm not going to receive this." Then we say, "Oh, he's a slow learner or he's mentally retarded or he's got very little potential." This kind of thing and not recognizing that we are acting somewhat in the same way. We are supposed to build on the child's experience that he has and amplify this experience and add to this experience so he, himself, can have a full life and a happy life and, in so doing, contribute to everyone else's gaining a full and a happy life.

When we think about the black child, the poor child, the Indian child, the Spanish surnamed child and I imagine the Appalachian white child, we see these boys and girls as stereotypes too. We see them as stereotypes because they belong to a group. We don't see them as individuals but we see them as members of a group and we have certain stereotypes about these particular groups. They're supposed to be stupid boys and girls. We can pick up any number of books and have this proven to us in terms of IQ tests, in terms of achievement tests and the like. They just do not perform. They just do not function as the white middle class kid does. Therefore, they are just a little bit stupid. We expect low ability from these children and we expect poor performance from these children. We are not surprised when they score low because this is part of the picture. We are very, very surprised when they do not score low or as Dr. Torrance mentioned, "We don't really even recognize their ability in the performance." This kind of thing.

What I am going to do throughout this to vary a little bit is to read to you from boys and girls writings in the Chicago schools, from a group of second graders, from a sixth grade child and from a boy in high school. These boys and girls do not indicate that they are stupid. They do not indicate that they are low in ability and the like in writing.

"I am black. A lot of people are black." This is the way the child hears it but the child is still communicating to us.

"When it is very dark it looks like the top of the sky is black. Some coats are black. Some chalkboards are black and some clocks are black." Now this child gives you the idea of his feelings but he also gives you an idea of his ability, his performance; his perception. What he sees and his ability to indicate to you his thinking at this particular time about black is shown.

Here's a different point of view. "Once I had some popcorn. I put it in a box. I took it our of the box and cooked it. Then I saw fire and got water. I put the water on the fire and it was over. I took my popcorn and it was so black. I said black three times. Black, black, black."

Soul is an expression that is part of the black culture. It indicates all kinds of things to all kinds of black people. This is what it means to this little girl. "Soul. A soul sister is a black woman. A soul brother is a black man. I like black people. I am a soul sister."

This is a poem that a little girl wrote to indicate rhyming words. This is how she was showing her ability or showing what she could do with putting words together that sound alike. "I like a rat when it not in my hat. I got a mother not like any other. I got a hat but it not shaped like a bat. I am tall but not small. Sometimes we be talking and sometimes we be walking. I got a cold but I am not old." She puts all kinds of ideas into this poem while she was trying to make a poem. The teacher told them that poems are words that have a certain flow; a certain rhythm and you have to try to portray this flow and portray this rhythm. Now these boys and girls indicate again that they have a lot to say. This association of cold and old. This is important to her. She has got a cold but she is not old. You would have to go into a lot of conversation with her to find out just where this thinking came from.

Then one more. A little girl started this poem out, "Dr. Martin Luther King was a preacher. A good preacher. Dr. King was a leader. A good leader. And now we must make his dream." This was her poem or her story about Dr. Martin Luther King. Then the teacher and the class picked it up and added to it. "Dr. Martin Luther King, Jr. was a preacher. A good preacher. He was a great man. A black man. Dr. King was a leader. A good leader. He worked for civil rights. For our rights. Dr. King won a prize. A peace prize. Now we must make his dream. A good dream." The teacher in the particular class does not put her words into the children's mouths. These are their words.

Now going back to this business of seeing children as a stereo type. Any difference in any way between the culture that we, as a person and as a teacher, have and the culture of the boys and girls in front of us, any difference between the two cultures, is seen as their culture deviating from our culture. Their culture is seen as a deviation and not as a parallel form or as an equal form. We set up a standard and it's our standard. Whether they are black middle class teachers, white middle class teachers, Oriental teachers or what, their standard is the one that is set up. The boy or girl whose culture is different deviates from it and this would suggest that he or she has an inferior rating or an inferior standing.

Primary children see you as a mother or a father kind of thing. They get very angry with you. They get very upset with you, but they still see you as a peer and they have some little guilt feelings about going opposite to what you're saying or thinking or even expressing. This is something else that our teachers are trying to do. Trying to get the children to express themselves about anybody and everybody, teachers and parents, too. I have a couple of stories about when I get mad that will bring that out.

We call the boys and girls culturally deprived. Now fortunately that title is fading out of the picture, because they're not culturally deprived. They have a culture. Their culture is different from ours but they do have a culture and so they are not culturally deprived. We say that their language is non-standard. Again our language is the standard language. Their language deviates so their language is non-standard language.

As Dr. Torrance said earlier, "We say the children are non-verbal. We say that they are verbally deficient and many times because their patterns are different we don't understand their patterns. We don't take the time to understand their patterns and we cut their conversation off. We cut their talk off." It's very interesting that Dr. Torrance found out that the boys and girls worked better together in a small little group than singly or in a larger group.

I don't know how you do it here, but in a number of schools in Chicago the boys and girls are not allowed to work in small groups. We must have quiet classrooms, so that there can be a one to one relationship between you and the teacher. You can come up and ask the teacher a question. You cannot turn to your friend and ask a question. Your friend cannot help you beaause that is cheating in some kind of way. So this cooperation between each other is cut off. Again, I think that teachers are beginning to recognize what they have been doing to the boys and girls and they are beginning to change a little bit in that way.

Some of the little boys and girls, whose stories I read to you, did not sound non-verbal and neither do some of these others I have.

"What's happening today, April 10th, 1969? Mrs. Nibsen gave us Friday off. Black Easter is fun. It was sunny on Black Easter. Soul sisters and brothers, they are black. They get pretty. Sometimes it is warm."

"Love. Deborah Ann Beuford. It is love. Love is beautiful."

"Soul. Soul means like and be nice to them and so very nice that you will have a friend. Jump rope with them and play ball with them too."

Anthony Jones on Dr. King. "I wish they didn't kill him. He was a good man. He was a preacher. We marching that we all be free. He died on April the fourth. He was a great man."

This one I just love. The boys and girls had viewed an assembly on Africa and they were writing thank-you letters to the people and Theresa said, "Dear Mr. Saunders, Tell the lady, by the man who was talking on the microphone when all ye all were fixing to go, that I liked her the best because she is beautiful. Tell the man who was beating the long bamboo sticks, not the man in the glasses, tell him that I liked him when he was beating that drum."

Now, boys and girls talk this way and when she says this kind of thing, she has the same kind of intonation that I have. The same kind of pauses and the like that I have. They are not here but they were there in her voice. Complex sentence, all kinds of clauses and phrases, and the like, but you have to stop and you have to listen to the boys and girls. The verb patterns may be considered non-standard, but the child is communicating. Therefore, the use of non-standard; the use of verb patterns and sentence patterns that are different than what we consider the educated or the literate use of patterns has no place if you want the boys and girls to talk. It has no place when we are trying to find out what they think and what they know and how they want to express themselves.

We talk about the children's non-conforming behavior. We talk about how noisy they are in the classroom and we talk about their tendency to fight. We expect little boys, all boys and girls, to come into the classroom, troop in, file in, sit down and fold their hands. Well, there are a number of boys and girls who are not about to do that because they won't. Because they don't and their patterns are different from another group of boys and girls who might, they're considered non-standard and as acting in a more-or-less inferior way. We say that they don't really want to learn when they don't want to learn the mess we are trying to teach them. We say that it's their poor background. Their momma's and daddy's don't have books in the home and, therefore, that's why they can't learn to read. That's why they can't do this and that. We don't make any effort to see them as individuals with their own feelings, their own fears, their own ideas and their own way of living.

These stories give us a little bit of insight into some of those feelings, some of those fears, some of those ideas and, perhaps, insight into some of the reasons why they do some of the things they do.

This little girl is writing stories on why they get mad. "I get mad when my brothers hit me. Then I go to tell my mother and she tells me to sit down. Then I do it but I still be mad." She has got a problem. She did what her mother said and she's still mad. What is she going to do about it? The next time she might decide not to go sit down.

"I get mad when my brother's messing with me. I get mad because Bridgit is always messing with me and Tessa is messing with me. Then I feel like fighting people." This is a very placid and very heavy child and you just can't imagine her hitting anyone, but all of this is inside. This is a way of getting it out. The teacher doesn't change the language "messing with me" because the teacher knows exactly what she is talking about. If the teacher stops and says you can't say messing with me. What do you mean by messing with me and goes through all of this long harangue then the child might say, "Well, I don't know how to talk. I don't know what the best words are, so I'm just not going to try." The teacher hasn't accepted the child.

This little girl, "I get mad when my momma says clean up. When my momma says clean up I get mad at her. Then I feel like giving her a lump in the head. I wish that she would leave me alone in my own sweet house. Then I cannot get mad at me."

"I get mad when I have to go and read my book and I get mad when my mother tells me to go and clean up. When I get mad I feel like I am going to hit some people. Then I feel like I am going to walk out the room. I wish that I am not mad at all and my teacher's not mad."

"I get mad when I fight and I get mad when I clean up. When I get mad I feel like I hurt somebody and I feel like fighting somebody. I wish that I can fight very good, too, and I wish that I was good in school."

This is another little girl, very quiet and very sweet. "I get mad when my momma tells me to do the wash and I get mad when my sister tells me to get her shoes. When I get mad I feel like fighting my momma and I feel like fighting my sister. I wish that I was a teacher and I would hit the child or hit something." These children are very perceptive. People tell them don't fight but it doesn't stop people from fighting them.

"I get mad when the teacher tells me to do my work over. I get mad at the teacher sometimes. Everyday I get mad at the teacher. When I am mad I feel like talk back to the mean teacher. If she talks to me I won't pay no attention to her. I wish that I was a grown up so I can talk back to the mean teacher. I wish that I could talk back to her." This little boy was having a lot of difficulty in the school and he started writing a series of letters to the teacher. She didn't get upset and say you cannot talk this way to me and the like. She read the letters and she answered him back and so he kept writing her letters. When he gets angry now this is what he does. He writes letters.

This little child scored on the readiness test for reading a very low "C". He's a poor child and his parents don't have very much to give him, but he related to school. He related to the teacher. He gets mad at the teacher but he can tell her about it. He learned to express himself in these ways and other ways and now he is reading at a 3.7 level and he's in second grade. He probably could do better. Of course, we don't want to get into the bag of saying this child is real great now because he's reading at such and such a level, but is he able to understand what he is reading, is he able to enjoy and is he able to get something out of it? Then, we have to be concerned with what it is that he is reading.

Our concern now is that they don't read so much of the material that's constantly telling them you're no good and your people are no good. We have to be very careful with the kinds of material that we are giving our boys and girls. We don't want to give them these old materials that show them and their people as stupid and not motivated. They have to be given materials that do. We also don't want to give them materials that downgrade their community and put our community out there in no man's land and say this is the ideal community. This is the one you should strive for.

His first letter was written on December 11th. It took him all that time. "Dear Mrs. Nibson, I hate school because you are mean to us and we doesn't get water anymore. I doesn't like to do work. All I like to do is play around my house. School is not fun for me. All of the teachers are mean to boys. They do not whip girls. They like girls. Girls are ugly to me. You take our stuff and keep it. You takes people money and candy and you make fun of girls and boys when they be crying. If they get their work wrong, you sometimes tell them to do it over. You make me mad when you tell them to do it over. I wish I had transferred to another school."

His next letter was, "Dear Mrs. Nibson, Now you are getting nice to us," This was a week later. "just because I wrote a letter about you mean. I am not going to write about those pictures you hung up." She hadn't hung up a picture or something. "I hate to go up for reading because you make us stay. This go with the other letter I wrote."

Then last month, angry again. "I hate school. I hate school. I wish I had transferred because teachers are mean. I hate the teachers. I hate my teacher. I hate Mrs. Jackson. I hate Mr. Smith. I hate Mrs. Polk. I hate Mr. Hagen. I hate the transfers teachers." Must be assistant teachers or something. "The only teacher I do not hate is Mrs. Tates. That's the only teacher I like. They do not let you do anything. Teachers whip you like they're your mother, but no teacher ain't my mother. From now on I'm going to put 'I hate school' even if they're my paper and if it go on the bulletin board. You are going to see it at the bottom of the paper. I hate school."

In his last letter, which I don't have, she was out of school for a week and he wrote her a letter. "Dear Mrs. Nibson, Please come back to school. I hate that other teacher." It is marvelous the way this child has blossomed in all kinds of ways.

We have these attitudes about the boys and girls and it's an effort into her practice teaching she was given a class that the regular teacher, the critic teacher, just didn't like. It was at the end of the day. The critic teacher said, "You may take this class. These boys and girls have received very low grades all of the way. In fact they didn't want to be there. They don't want to learn." She was an art teacher. They did not want to cooperate with her and work with her and all of this. So this girl started working with the children.

First, she started talking with them and trying to find out what they were about and what their ideas were about what they liked and what they didn't like. She gave the boys and girls an assignment of a dream and this one girl had a dream that she said was a nightmare. It was of buildings encroaching upon her. This girl came from a rural area. After writing about her dream which was a nightmare, the girl drew the picture. She showed the buildings very, very large and sort of glowering over this pastoral scene. The art student, who was the practice teacher, thought it was excellent. She received other art projects that were very good.

She kept, during the eight week period, a grade for each week and some of the boys and girls would start out low. She also kept grades for their doing the assignment, for putting in the things that she had asked them to put in the assignment and, also, for creativeness and this kind of thing. She gave them several grades and then an accumulative grade. A number of the boys and girls came out with "A's" and the teacher changed all of those grades. She said, "How can you give this child an "A"? This child doesn't do anything for me." She changed most of the grades from "A's" to "C's" and "D's". The practice teacher was told this might happen so she squared herself with the kids before hand.

So you see grades are used as a stick and we tell the boys and girls to work hard and get good grades, but they know they can work very, very hard and they are not going to get good grades. They know that there is this feeling which is based on a personal kind of thing between themselves and too many teachers, and there is nothing that they can do about it.

Our behavior is such that we accept all kinds of racist materials without even thinking about it and give it to the boys and girls. Our history books and our social studies books in which all this guff that black people didn't do a thing during the slavery days and were very, very happy to be slaves that they sang songs and played the banjos all of the time and didn't participate in any of the battles of the Civil War. In one history book I read about, the black man did't even know there was a war going on. This is the kind of history that we allow to be taught and we, ourselves, teach to the boys and girls. We don't look for other sources. We don't ask the boys and girls to look for other sources in the high school level.

In the SRA High School Placement Test, the teacher is required to read, "I felt myself turning red." Well, this is fine for some people but there are some people that don't turn red. This is like black people are completely invisible. All of these tests have this as if there is not ever going to be a black person reading it.

There was a Silver Burdett Speller which had on one of its pages two to get them out of our system. It's an effort to change our way of thinking, to change the way of thinking that there is a standard and that we have all of the answers. While we are thinking that way, our behavior corresponds to it. You do behave the way you think. You can say one thing, but you are going to behave the way you think.

How do we behave in terms of grading? It's a high school boy who is in his third year of high school. He did not come into the high school as an honor student. In Chicago, the boys and girls are suggested or recommended for honors class by the eighth grade teachers. He didn't come into the high school as honors, but this boy for the past three years has been making or has been editing and writing and distributing an underground newspaper for the black students.

His paper comes out once a week. The regular school newspaper comes out once a month. All of the boys who write on the regular newspaper are honor students and get "A" all of the way across the board. This boy has gotten "C" all of the way across the board. The teacher that he has now is trying to find out why he has gotten "C's" She just can't find out. Nobody knows. She has tried to find out why he is not in an honors class. No one seems to know why he is not in the honors class. No one has seen this potential or has seen this gift of the boy up to now and he's third year going into his senior year.

Here's an essay that he wrote for her in class; out of the clear. They came into the class and she said, "I want you to write an expository description of Egdon." I didn't know what Egdon was either, but Egdon is a heath in Scotland and Thomas Hardy is the person who has made it famous. This is what he wrote in the class without prior knowledge.

"The author Thomas Hardy portrays Egdon in many different ways. Egdon heath is an ironical place, almost spiritual. As Hardy opens his book he speaks of Egdon vividly, so vividly one can almost see the heath in front of him. He calls the heath dark and mysterious, frightning and embarrassing, exciting and observant. Yet, through all of his description he leads one to believe Egdon is melancholy. In approximately the middle of his description Hardy compares Egdon to a man."

"After leading one to be apprehensive of Egdon, he now allays their skepticism of relating in a clear and yet a vague way that Egdon is not ugly,ghastly or hateful but enduring as man is. Enduring and slighted, Egdon remains watching, listening; absorbing. Toward the end of his description it appears that Egdon is also like man in that it is on the defensive. It is prepared to fight against its enemy, civilization. It is ever so slightly bitter." You can get an understanding of the boy and how he is thinking. "Finally Egdon is ancient. Egdon exists now and did when rivers and streams were removed. Egdon remained the same. When the people around Egdon changed, Egdon remained. The author leaves one with a note of perception. Just as Egdon remained in the past, it shall continue to remain now and most probably in the future." This boy received a "C" all of the way down the line. This teacher is sensitive to this and she's trying to find out why.

I was talking to a practice teacher the other day. When she went rhyming words, burn and learn, and a little black boy was burning a book. It went through the printers and it was printed and I don't know how many copies were put on the shelf and nobody notices it until a group of teachers said, "Sorry!" So what's the big deal? It's just a little boy burning a book. This kind of thing.

Then in the lower grades, the white basal readers have everybody white, This is not necessarily good for white kids either, because they see black people wandering around. They see them on TV now and they see Orientals. On all of our audio-visual aides in Chicago all are white people. There are no black people.

We have an Officers Friendly Program in which the officer comes into some of the schools in the slum neighborhoods and tries to persuade the children to how nice a guy he is. Even with the little ones, he's not doing too good because they have seen him beat people and they have seen him come into homes and this kind of thing.

We don't fight against all of these materials that tell lies and indicate there's only one group of people who live in this country. We don't fight this kind of material. We don't refuse to use it. We continue to use it. Our behavior indicates that our attitude is what's wrong with it.

There are all kinds of cultures in our country, all kinds of neighborhoods in our country and there are all kinds of standards in our country. There are all kinds of what you might call good neighborhoods. The good neighborhood is not necessarily the neighborhood with the big front yard, the big house, the dog, and the momma in the pretty dress. A good neighborhood can be a neighborhood of small houses. A good neighborhood can even be a neighborhood where there are people living above stores. A good neighborhood can be, for a group of children, a neighborhood where there is paper on the street and glass in the street.

It can be a challenging neighborhood. You can go to the mayor and say, "Why is it we have more paper and glass and the like on our street?" But let the children decide what a good neighborhood is. Children at each and every level.

Who's dumb and who's smart. There are all kinds of ways of being dumb and there are all kinds of ways of being smart. Being smart doesn't necessarily mean that you get all "A's" on you papers. Sometimes it's impossible for you to do that such as the case of this boy. It's impossible you see. Being smart can also mean knowing how to cross the streets so that you don't get killed. It can also mean knowing how to take care of your little brother and sister after school. It could mean getting your breakfast. That's being smart. It could mean knowing how to take care of your momma when she gets sick. It could mean not getting all turned and twisted with hate because you are a little child six years old and some white person does something that you don't understand that's real mean and nasty to you. So you don't hate the person. You just say that's her or that's him. That's being pretty smart. But you don't even think about these things when we work with boys and girls, and don't behave as if we think.

This little boy, James, is in sixth grade. This is what he says, "There once was a dumb boy named James. He was dumb. Everyone in the class know it, but he believe in God and he believe in his country and he believe in his color. His color could be any kind of color, black, red, blue, pink or any kind. I believe that all kinds of color should be friends and live together, sleep together, eat together and, of all things, go to school together." Now this little boy everybody calls dumb, but he's not dumb enough to sit down and write out his ideas. This little boy, his reading is probably very poor, his spelling is poor and the like, is smart, isn't he? He's smart because he hasn't allowed himself to get all guffed up. He still has a measure of ego and the rest of that.

He still has a measure of ego. One other thing he says, "My skin is black, and I am proud it's black and the country I live in is filled with great black men and women." He was another boy who wrote a lot, and his teacher accepted these stories and then put them in a booklet form for him to have. I've got the originals.

Going back to the standards again. We don't talk about the slum neighborhoods because they are unpleasant, nasty, bad things. We don't want to talk about them but they are there. They are realities and the kids live there, so why not talk about them? If you are talking about slum neighborhoods with older kids, what are these bad things to you and what can we do about them? Maybe we think that the bad thing, for instance, is the glass because when we are driving down the streets in our cars, we might run over a piece of glass and get a flat tire. They might think that a bad thing about the neighborhood is the way the policemen can come in and do what he wants to do to the people there.

The boys and girls who live in the big high rises in Chicago should know everything there is to know about high rises. Who controls them? How much rent do you have to pay? Who can live in them? Who built them? They should know all of these things. This is what they should be taught. Boys and girls should know all about tenants' rights and tenants' unions so they can help their mothers and fathers in developing these kinds of things.

They should know what slum housing means. They should know why the house is a slummy house. Is it because of you and your family? Is it because it's old? Where does the landlord live? How much money does he take in from the house? How much money do you think he spends on this house? All of these things should be included in the kids' education and their learning. This is what we should be working on with them and teaching them.

City government: Who controls your city government? How does your alderman function? Who does he answer to? Who does the school board answer to? You can start thing out with little children, little first graders, because they have a sense that something is going on. You have to be very careful, of course, about this business of giving them information without getting them all tangled up in who I don't like too much.

Once we change our attitude and once we change our behavior, I feel we won't have any difficulty in determining what the curriculum is going to be. We can make the curriculum, what the materials are going to be and what the methods are going to be because we know the kids and we have a pretty good idea where we want them to go.

Two goals that I have in my mind: We want the kid to have a full, satisfying life himself and we want him to be able to help his fellow citizens to do this. He can't do that if he's so guffed up because so many people have power over him and he has no power over himself. How can he get this power over himself? How can he control to a certain extent what's going on?

Our psycholinguistics program is based on giving the boys and girls materials to read that they can relate to. They use the materials and they talk about their mommas and daddies. They fill in their own words sort of like an experience kind of chart, except it's a little more structured. We also give them the realities. We are trying to teach them standard patterns. Reading them and then eventually writing them and speaking them so that when they move along they will find use for these standard patterns.

QUESTION AND ANSWER PERIOD:

In the curriculum that is taught in the school, you said we don't fight the system. In essence you say, "We bring in resource material that we find on our own. Why can't we fight the system?

We can. I said we don't do it. My big thing that I have been trying to stress is that we don't have a committment to do these things. Once we get the committment we can do it. For instance, teachers will march to get higher raises and teachers will march for a lot of things, but I have never heard of a group of teachers marching to get a book off of the list or a group of teachers marching to get a book on the list.

Americans are very ingenious people when they want something. When they don't want it, they aren't going to do anything. This is why I say the committment has to come. When the committment has come, we'll start doing something.

PEOPLE WHO ARE TEACHERS SHOULD BE THOSE WHO CAN RECOGNIZE GIFTS IN CHILDREN

Mr. Michael Matanich

INTRODUCTION by Mr. Robert Van Tries, Assistant Commissioner of Education, Division of Vocational and Technical Education.

It is my pleasure to introduce the workshop leader today at this session. I can just vaguely recall, back when I was in high school, the Shakespearean play where a young lady was born on board a ship that was in a storm. The ship was later wrecked and she was sold into slavery. I can remember one part of it said something to the effect that"when I was born the waves and the wind were the greatest that man had ever seen and this coupled with my birth created confusion on board the ship." Well, this is pretty much the situation with Mr. Matanich. He's the director of an area vocational school at Staples.

Our area vocational school system in Minnesota was created about twenty-two or twenty-three years ago amid a lot of storm. Since that time much of this part of education has been subject to controversy. We have created confusion among people, but we have also done some things within the context of vocational education that has been done nowhere else.

The recent acts of Congress that develop new programs, new charges and new opportunities for vocational education had their beginning here in Minnesota twenty-five years ago. The reaction from the federal government has been relatively slow in coming. Minnesota was a pioneer in much of this effort and among the pioneers was Mr. Matanich.

We're very proud of the Staples Area Vocational-Technical School. We have some programs going on there that are not duplicated any place in the United States. He has built the school from a couple of rooms in the high school to where he now has several buildings scattered throughout the community, as well as, a main building which probably has one of the outstanding machine shops in the United States. It is recognized, I might add, by the Defense Department as being one of the best equipped in the United States.

The school primarily serves post-high school students, although a large number of high school students are served. Mr. Matanich has had a good deal of experience dealing with high school and post-high school students.

Without any further introduction or any further words about his program or his institution, I'd like to give you Mr. Matanich, the Director of the Area Vocational-Technical School at Staples, one of the family of twenty-six area vocational schools in Minnesota.

MR. MATANICH

Assistant Commissioner Van Tries, I'd like to thank you for your complimentary introduction. I was a little worried that I may have to retract some of your statements. The last time I was introduced, while testifying for the Perkins Act of 1963, the Congressman from Kentucky was very complimentary. He called me Dr. Matanich. I asked him to retract the statement but he wouldn't and it is entered in the Congressional Record as Dr. Matanich and I'm far from that.

When Mrs. Hertz gave me the schedule of the conference and the title of "Developing Unawakened and Unrecognized Potential", I became very interested and felt that I could in some way contribute toward the success of the conference. Then she asked me what my personal feelings were about the development of unrecognized and unawakened potential.

The first thing that came to my mind to develop these potentials was that we should all have teachers and people that have a talent and the ability to recognize the gifted and those that have unrecognized potential. This, of course, in itself is not enough. It could be a very explosive subject now that I am talking to teachers and people who are engaged in teaching. I'm sure that some of you would feel hurt in some way if I were not to expound on this just a little bit. Very little information can be found to justify this feeling.

I'm sure that all of us who are present here and in the conference will recognize that the following statements are true: We all, to a degree, seek some kind of recognition whether as teachers or as students and whether we're good or whether we're bad. We all have some unawakened, unrecognized potential. This, of course, has been mentioned many times by Dr. Torrance and so on. Sometimes I think it will be very difficult if not impossible to solve all of the problems. We realize, too, that all persons are gifted in some way or another. As we see this group here, I'm sure that all of you have already experienced this feeling. We also are sure that most persons have compassion for their fellow man.

The first thing that comes to my mind are the teachers and their role during the period proceeding and accompaning the choice by the pupils of an occupation that fulfills both personal attitudes and inclination and our economic requirements. The choice of an occupation is of primary importance, not only to the individual, but to society. The role of the teacher is, therefore, very important in any occupation of controlled vocational guidance. Adolescents are allowed, in our society, a free choice in the selection of an occupation. I'm sure you are all aware of this.

The concept of free choice is nevertheless limited to several factors and complete freedom of choice does not exist. It is dependent upon such factors as local economic conditions and the fact that it is useless to train for an occupation that cannot subsequently be exercised.

Freedom of choice lies mainly in the fact that every normal child is generally capable of exercising several abilities and, therefore, has a choice of alternatives. This does not mean, however, that each child can carry out each of these alternatives with the same degree of competency. Special aptitudes should be recognized and encouraged. Nor does it mean that the aspirations of young people to follow certain occupations should be deliberately ignored. Such wishes based upon potential preferences should be taken into consideration as far as possible while bearing in mind that at this stage they cannot often transcend. For this reason, they cannot be modified without causing too many emotional disturbances.

To be effective, teachers and vocational guidance people should have a thorough knowledge of each pupil's personality following a lengthy observation. The teachers should give the pupil a clear, concrete, and realistic picture of the occupation he has in mind and the opportunity to become acquainted with the realities of working conditions.

No attempt should be made through propaganda to influence the choice of adolescents in favor of a particular trade, but their education should be such as to render them capable of consciously selecting an occupation or profession which is useful to the community and to himself.

Students at all levels of training should be given practices in sensing the needs of others and maintaining the respect of friends by using creative solutions and making these solutions come true.

Vocational guidance and instruction should be given throughout the school periods in six stages. The first stage, an introduction to occupational activity, should begin in the first to the third grades. Pupils should learn to observe and describe simple occupational activities and identify the specific requirements of local industries and professions. This can be very simply done by the teachers within that community. All they have to do is take a second look at what's going on around the world and around them, show the students and give them some particular information about it.

Extra care and compassion should be exercised in developing a program so that the minorities and mentally or physically handicaped persons can be trained alongside of the gifted people. I think this is very, very important and very imperative. All of us should make sure that we do not, by any means or by any imagination, begin to segregate the gifted from the ungifted people because it's not true to life. All of us will be working with gifted, as well as those who are not gifted. We might as well make it a reality.

The second stage is a systematic enlargement of occupational horizons. This could be done in the fourth to the sixth grades with detailed study of local important trades. The teacher, aided by parents, the school doctor and pioneer organizations, attempts to assess the personality of each pupil with a view to occupational guidance. Care should be taken to stablize the interest and the inclination of the student.

The third stage of vocational guidance in the seventh and eighth grades is individual and group guidance in accordance with the interest of the pupil toward trades and occupations for which there is a common basic vocational or professional training. Every effort is made to insure that each pupil is aware what the future prospect may be and what the realities of a working life are.

Industrial arts is generally being defined in the phase of general education that deals with industry and its organization, materials, products and processes. If the interpretation of modern industry is the basic aim of industrial arts then it must drop its practices of teaching woods and metals and get on with the important role of interpreting modern industry within the framework of general education.

Industrial arts should be one of the many instruments of general education that provides the student with the opportunities to develop ingenuity, problem solving skills and creativity. Its main function would be to present to its students a realistic approach to modern industry and help them better understand industry's function in society.

The fourth stage is the basic vocational training in the ninth and tenth grades. By the way, I think this is kind of pressing it a little fast because we start our vocational training in most of our area vocational schools and in our high schools at the eleventh and twelfth grade level.

On this ninth and tenth grade level, specific interests, capabilities and attitudes are developed on the basis of industrial arts and vocational activities. During this period there is every opportunity for adolescents to check their suitability for an occupation they have chosen and to form a clear idea of occupational prospect.

At this point we should make every effort to utilize special high cost facilities, laboratories and shops during the evening for students desiring additional exploratory time. These facilities are usually scheduled and very limited as to the number that can be accommodated during a day program.

A number of students were a little disgusted about what they could do in a small community during the evening, so some of the community fathers got together and felt that what they should do was find a place and build a canteen.

At this particular time I felt I should invite the students in and find out what they particularly wanted to do during the evening hours. You realize that Staples is only a town of about 4,000 and very limited in the number and kind of facilities they have. We do have over four hundred boys that are in training at Staples and two hundred of these are staying in the community. I got the group together and invited the high school student council as well as the junior high school council.

We sat down and discussed some of the problems that they have during the evening. From the younger students I found out that what they wanted in the community was exploratory programs in the vocational school. It was quite surprising. They wanted to get some ideas of something about firemanship. Some wanted to take welding. Some wanted to take woodworking and the same thing applied to boys who were taking specialized courses in machine shop and heavy equipment and so on. The heavy equipment students wanted some background in machine shop and welding. Some of the welding students wanted a background in machine shop and heavy equipment and so on. What we had to develop was some "mini courses".

After exploring the possibility of these evening courses, some of them even expressed the idea that they wanted the school library open and available to them during the evening hours. We have Dr. Lund, who is very compassionate and a very able administrator, and he made all of these facilities available to the students. About 75% of all the students in high school wanted these special areas open during the evening.

Now, you can understand readily that these are high cost facilities and very limited. In most of our high school programs in our small schools, we have one well equipped shop in industrial arts. It is very limited because they have scheduled all their day classes an hour at a time and some of the students do not get the opportunity to utilize those classes.

Another thing that I would want to expound on here and talk about is that I'm not the one who is presenting a song and dance that academic education isn't very important or general education. On the contrary, I feel this is a very, very important part, but there should be the addition of occupational information at all levels.

I think it's about time that, on the elementary school level, instead of building the school around a gymnasium we should also add to it an occupational facility equivalent in size to the gymnasium. Those two facilities should be in the making and in the plans for the future. There are a number of students who aren't physically equipped nor do they desire the physical contact that might be necessary to keep them physically fit and they don't want to participate there, so we should also build the occupational facilities to arouse some of their interest in that area.

Sometimes we speak of the word 'culture'. I think I should mention it because each time we discuss occupational or vocational training the word culture always comes in. They ask me: "When does a person get his culture?" You don't want to associate your feelings amongst your people and the people that you deal with that there isn't culture involved in all of our vocational programs.

I just picked this up out of the dictionary. Culture is a concept of skills, arts, institutions and so forth of a given people in a given period of civilization. If you take that definition and think about it, you'll find that in our civilization-as an industrial civilization built around occupations and trades, professional, semi-professional, skilled and unskilled-that all of these are very important.

The fifth specialized step that we would discuss is the specialized vocational training or preparation for higher studies in the tenth through twelfth grades. It's a period which confirms the occupational choice that the student has made. The greater the confidence and responsibility placed on the young person the better his response will be in utilizing his knowledge and ability for the world of work and the welfare of his community.

The sixth is the broadening and the specializing of an occupational opportunity on the thirteenth and fourteenth year level. This age is reserved for those who would upgrade their interest in vocational-technical schools and colleges. It is indispensible in the world where technology and scientific knowledge are daily assuming greater significance. Some students will specialize and others will learn a second and a third trade.

On the basis of my observation over a period of years, I would make the following recommendations to the teachers:

1. I would observe and analyze the pupils' attitudes from the very day they start going to school and install in the pupil a love for work and the respect for work. This can be accomplished by developing a daily card index on individual pupils.

I'm innovating this on developing curriculum. Each instructor will keep a card index on individual pupils and make a daily observation and descriptive short word notations. This index card should be analyzed progressively and systematically and then passed on to the next teacher and continued through the pupil's elementary and high school education.

This might seem to be a very long and difficult task, but I'm sure that it will be a rewarding one. By all means, this index card should be subjective and constructive. It should give attention to such factors as creativity, imagination, humor, feeling, compassion, work capacity, handicaps, identification of occupational interests and so forth. This no doubt will require individual instruction, constant observation and contacts with the pupil at all times.

Having twenty students in your class, I imagine it would be quite difficult to keep two sets of cards, one based on an index of the pupil himself and the other on what's being taught each day, but if you leave your card blank often enough, you'll find out that you're not doing too much in your classroom.

If you haven't observed that student for that day, I would at least give him a notation that he got about average for that particular day instead of leaving it blank. If he didn't arouse your attention at that particular time, you should, at least, give him the benefit of the doubt. Give him a B or, at least, a notation of some sort. If you find that he's getting too high a grade for his participation maybe you'll take a second look.

If you leave those cards blank often enough, whether you're analyzing the student or whether you're analyzing the curriculum, you're going to find out that you're either doing your job or you're not doing your job. I have instituted this and we're going ahead with it.

In order to more effectively evaluate individual instructional programs, a continued follow-up should be made on every student. Evaluation by the instructor or instructors providing information on the strength and weaknesses will, no doubt, be useful to the staff in providing upgrading of instructional development as well as facilitating the individual potential development. This could be done by this card system. Then the schools that have one counselor for four hundred could utilize this and the instructors would be directly involved in the assistance of recognizing the potential of these particular students.

One of the main problems in school career work is the applying and the assessment of up to date information on occupations. A 115 page dictionary of occupational titles with definitions of titles, twenty-five per page, should be available in every classroom and library of the school. There are 30,000 occupations described in this Occupational Handbook. I would like to know how many of our schools have this book on hand so that the students can take this book, check it over and find out what the definitions and characteristics of that occupation are. This book is just as important for vocabulary as your dictionary itself. A considerable quantity of career literature is available. The problem is to get it read. I'm sure of that.

2. See to it that the pupils on the fifth and sixth year level become familiarized with industrial plants and farms of the region or locality, the how and why and the satisfaction and the results of the work being done in order to arouse their interest in the work being done. The emphasis should be placed on self-education and the pupils should be taught the fine facts rather than made to learn them by heart.

3. From the seventh grade onwards, give the pupils the opportunity to gradually integrate themselves into a productive work. The latter should be organized in such a way that they can compare their performance interest with those made by carefully kept index with reality.

4. Guide the eighth graders toward a more real choice of occupation well in line and in full knowledge of the physical and mental attitudes. This is kind of pushing the gun a little bit but I think you'll find that you will have more satisfied students. They'll be able to make a wiser choice, by far, if this occupational choice is stimulated a little early.

5. The choice should be more definite during the ninth and tenth grades so that the school and the teachers can better prepare the pupil for learning the profession, occupation or trade selected. In view of the strong influence, by almost all educators, that reading has on the choice of a career, it is recommended that libraries should be established and stocked with books especially useful as aids to choosing an occupation.

I'm sure if you look at your library shelves you'll find that there are very few books that are up to date on some of the occupational areas. The author of such books should be innovative in industry, production, engineering, agronomy, economics and so forth. The effort of television in the field of occupational information at the present time is inadequate and needs to be strengthened. Don't rely upon information from TV as much as some would think you could.

I'm sure that we will agree that mathematics has a strong influence on the choice of a career. It was not too surprising to find that the following subjects were considered essential on the thirteenth and fourteenth year level. Yet you will find that the technicians are required to do very little mathematics on the job because of computors, calculators and the completeness of the blueprints that are presented to them.

These are some of the mathematics that would probably be necessary or desirable, but not necessarily the only criteria for selecting students: Mathematics — basic addition, subtraction, multiplication, sommon fractions and significant figures; Basic Algebra —from the concept of real numbers, signs, aggregations, absolute values, ration and proportion and fractions; Geometry — basic figures of geometric facts about lines, angles and planes; Trigonometry — topics dealing with angles, functions and tables and right triangles.

At the Staples Area Vocational School, we have an open door policy. There are no tests required for entrance into our school regardless of what program the student chooses. We may have some prerequisites after the student is in the program. By open door, we take them on the first come first serve basis. From there we put them into a program of their choice and our programs are quite broad.

We have a philosophy that if the program is broad enough we can take care of almost all types of students in a machine shop program. Machine shop, if you talk about machinists, has twenty-eight related areas. You see, we can go in all directions.

We have a machine operators course for those who desire to have a short term program and go out on the job immediately. We also have a general machinists program. We have tool and die making, injection, mold and plastics, tool designing and this year we are adding tool engineering.

We put our students into our general machine shop program. There we find out whether or not the student has the desire and the capabilities to learn. We progressively upgrade him as much as possible. About 10% of them are screened off to the tool engineering program and our plastics program. This, I say, would be a process of discovering the gifted.

I think this could apply in the regular classroom where you have twenty students, let's say, in a one shop situation such as industrial arts. Certainly you don't have twenty areas of instruction, especially if the students desire some special instructions, but because of the program there are a cluster of occupations that are being taught.

In the machine trades, for example, you have what we call a machine operator that can be taught in one shop situation. We have draftsmen. We have inspection people and so on. This open door policy is a very effective policy for us, and I'm sure that some of this is being carried on in other area vocational-technical schools.

One of our unique programs is a heavy equipment program. It is the only one of its kind operated by a public school in the state of Minnesota. This year we have had over three hundred applications for twenty openings.

This is quite surprising and maybe you may wonder why so many applications in the heavy equipment trade. I've made a survey and I've asked questions as to why this was happening. Most of the answers I did get were that they loved the outdoors and, probably the greatest reason, they didn't know anything about anything else.

When they start from the first grade on, their mothers and fathers always buy them a little truck or grader to work with and so they get their indoctrination from there. From then on, going down the highway they see the heavy equipment operating there and they want to get in the driver's seat. It's high up and they can see the whole world from that spot and they have command of everything, so they have an interest in that. They have been kind of brainwashed into that area.

Another thing, they're being told that the pay scale is very high in the heavy equipment industry. I checked this out and the average take home pay of a person working and operating heavy equipment is around $5000 to $6000 a year because it's a seasonal employment. It isn't that highly paid a trade.

After I take them through a tour of the school and show them what the other programs are all about, we'll have about 25% of them switch into other programs. I think it's about time that we begin to take a little lesson from this—the fact that if you expose a person to an occupation soon enough, he can make some adjustment as he goes along in life.

In conclusion I would like to say that general education and vocational guidance should be organized so that the interest of the pupils, interest not only in academic but also in the vocational-technical areas is aroused. Pupils should be helped to understand that skilled work trades are not dead-end occupations. If a boy takes a job in heavy equipment, it is not a dead-end occupation.

We have over a thousand graduates that are employed in Minneapolis as machinists and about 25% of those are in foremanship jobs, shop superintendents or some own their own shops.

3M moved to Staples. Some of the boys that are now journeymen in Minneapolis are coming back home and are working in their own home town all because they took this type of training. All occupations are well paid from janitor on up. We are very proud of each and every one of the people who graduate from our program.

Education needs to be more flexible so that it can respond more effectively to future development and special needs. More valid criteria should be established.

We have one of our Staples faculty here, Mr. Droubie, the director of our special program. Maybe he could tell you just a little bit about the program on the south side?

MR. DROUBIE

We are under a Title III non-graded grant. We're individually prescribing instruction for individuals. Each works as an individual. We're not to become root instruction or air tight instruction and we don't do contract teaching. What we are trying to do is bring out the best in each and every child. We are going to look into vocational education and vocation for the elementary student.

I think that it's interesting that if you go over to the vocational school at Staples or any place, you will see students who are geared and grooved into what they're doing and we don't have what we normally label as discipline problems.

This is the thing we're trying to do with a rather unique arrangement of teachers, aides and students. It is called the fluid school with flexibility in learning through the utilization of individual differences. This individual difference is with the teachers, students and aides.

QUESTION AND ANSWER PERIOD:

I'd like to know the enrollment of minority people at the school.

.. As far as the enrollment of minorities, we take them on the first come first serve basis. If they would apply as minorities and we were asked to take them in the program, I'm sure that we would give them preference. We've enrolled minorities from the Bureau of Indian Affairs.

We have Manpower Development Training Programs where we take them. Employment Security does do the screening for us and we take them as they come. It's an open door policy for anyone who wants to come.

You take them on the first come first serve basis regardless of prerequisite and so on?

That's right. We don't give them any tests or anything else. We take them on the first come first serve basis and we put them in the program based on their choice.

How can you not pay any attention to prerequisite courses such as mathematics if you operate on a first come first serve basis? For instance the kid wants to take drafting for which a nominal amount of math is required and he does not have it. Does he still get into the drafting program?

Correct. We take them on the first come first serve basis regardless of what his background might be. Mathematics is not one of the prerequisites for entry into the program.

What's your experience with your open door policy where you don't take into consideration any prerequisites to the courses that you offer? What's happening, say in your machinist's course where you have the open door policy?

We made an evaluation study on our graduates for the past five years. We sent a card out to the industry asking for the different abilities of the student, how well he's doing on the job and so on. We got a report that 62.8% of the students graduating from our program were rated as excellent or superior. 34% were average and better and only 2.8% were evaluated as below average.

What of your experience in terms of your open door policy with reference to dropouts?

Actually we have very little, if any, dropout rate in the school. This year we had a dropout rate of approximately 1% of the 445 students that we have in training at the present time. This dropout was not because the student was dissatisfied with the instruction or couldn't profit from the instruction. It was usually a financial reason or possibly some disciplinary action that's taken by outside authorities.

I don't think we should leave a misunderstanding here with respect to this prerequisite. Wouldn't you say that if a boy came into your school and lacked the prerequisite in math to be successful in drafting, you would consider it your obligation to see that this deficiency is corrected? This is part of your program. (Mr. Droubie)

That's correct. Our program is composed of practical application in shop and then we have theory. This year we have four hours of practical application and two hours of shop theory, mathematics and processes and materials for the machine shop group, plus blueprint reading and drawing in the second year. So we do have prerequisites within the program, but we do not ask for prerequisites for entry into this school itself.

In connection with your open door policy, do you find that there is some switching of courses by the individual students after they come or do they stick with the program that they initially enter into?

In large most of the students do stick with the program that they initially entered, but if they complete a two year program, they can change and take an additional program if they find out that their interest has changed at that particular time. Some of our students in heavy equipment have found that they can't stand the physical abuse that takes place in heavy equipment operation. They might switch to a machine operator or a machine shop program or to a mechanical trade.

Our heavy equipment program is composed of two phases, operation of heavy equipment outside the building and maintenance, mechanics and welding of heavy equipment. They might switch into the maintenance phase of the program.

Do they do this during the program or after they complete it?

They can either do it during the program or after the program. We give them all the opportunity possible to explore while they are going to school. This does not mean that a student enrolling in our program is necessarily in a dead end program for him.

MR. DROUBIE

Can I add something here. Last year we had some experiences where we took some elementary youngsters who were discipline problems over to the vocational school. We were having some difficulty with them in their behavior and academically.

The students, for the first time in their lives, saw a use for fractions. They were working on grinding down to 1 1/16 of an inch and 1 1/100. It is surprising to find that if the mathematics is related to the work that they are doing it is very, very simple for the student to begin to do mathematics mentally rather than even putting it on paper.

For example, when I was going to school they said that pi is equal to 3.14 or 22/7. If they would have stated it this way—If you have a circle that is one inch in diameter, it is three inches around. It would then be very easy for you to say how far it is around a two inch circle. You'd say six inches and you're within two hundred thousandths which is very close to being the exact answer. If they would state it in that way rather than say that pi is equal to 3.14 inches it would be easier.

This is practical application. Mathematics becomes very simple. Decimals become very simple. Students who have never actually known how to do mathematics can now read a micrometer in ten thousandths of an inch in a short period. If you were to ask them to do it on a piece of paper they couldn't actually do their math; but they can do it mentally; The students are able to read their micrometers and do their measurements of addition, subtraction or whatever it may be. Even trigonometry becomes very simple if you put it in an applied sense.

I AM NOT MY BROTHER'S KEEPER, I AM MY BROTHER'S BROTHER

Sister Giovanni S.S.N.D.

INTRODUCTION by Miss Linda Block, Macalester College.

My name is Linda Block and I go to Macalester College. I worked with Sister Giovanni last summer and off and on this year. It's a great pleasure for me to tell you just a little bit about her. Sister is a native of the Twin Cities and her experience here has been quite varied. Until 1964-5 she was a teacher at the Guadeloupe School.

It was her knowledge of the west side community in St. Paul where this project is located that made her realize the needs for adult education and working employable skills. This was the initiation of the Guadeloupe Area Project which is now located at 381 East Robie Street in St. Paul. This location was purchased about the fall of 1967 and was funded by OEO until May, 1968. Since then it has been independent.

The project houses a center for a variety of activities. It is Sister's office. She is a frequent leader in conferences of this sort on the university campuses and a number of other volunteer organizations. She is an outspoken advocate for minority rights. Her board of directors consists completely of community persons. The staff are volunteers and community aides. It is an adult education center. Classes in tutoring for children are there. Perhaps, the most notable thing at this point are the various services: housing, jobs, education, welfare referrals and knowledge of how government processes work.

She has an appreciation of minority contributions to American society and this is one thing you see all through the project house. As I mentioned, the project house is now independent and is largely funded by gifts from foundations and income from a boutique which sells many articles that are made in the project house and by persons in the community. Her latest project is a dropout school and quite extensive community organization. I think she will likely tell you about that.

I'm only going to mention two other organizations that she is active in although there are many more. She is on the Governor's Board of Human Rights and is chairwoman of the sub-committee for school and community relations. I think you can see how very relevant what she has to say to us today is. They have recently presented fifty-eight resolutions to the Governor's board and they're currently working on the strategy for the implementation of those resolutions.

She is also coordinator for the Youth Service Bureau which is a new organization sponsored by the Riverview Citizens Association in target area B. She asked me to mention that she is quite proud of her involvement in the community development corporation which provides low interest loans for housing and business to minority persons. She is beginning to see significant movement in her area as the result of efforts to increase grassroots participation. Recently she mentioned that people themselves are beginning to stand and speak. They are not only just being told they are important people, they believe that. Guadeloupe and Sister Giovanni are the focal point of this activity in St. Paul. I am going to let her speak for herself now.

SISTER GIOVANNI

I'm sure you all are aware of the fact that St. Paul was divided into three target areas depending upon how poor they were. We have a few problems in our area. We have about 8,000 people and half of them are Mexicans. We have 200 Indians in the area and the rest are shades of white.

We have project houses in our area. You're not supposed to call them project houses. You're supposed to call them Congress Street homes. Who are we kidding? We have eighty-one family units with four families living in a unit. The dividing walls are not acoustically treated so what happens in one family is heard in all the other three. One-third of these are fatherless and there are 750 plus kids in just the project group alone.

We have a beautiful highrise nearby. It looks lovely. Very nice old people live in the highrise, but everytime they see one of the 750 plus kids they think they are going to swipe their purses or break their windows. The kids don't want to make liars out of them, so we have problems.

The schools in the area, which are like most schools, are doing a valiant job to teach the people we have with over-crowded facilities, facilities that are antiquated and teachers who are dedicated but who are not given the opportunity to have the things they need and this sort of thing. I suppose you know that in the city of St. Paul, 11.6% of the people have less than 8th grade education. If you put yourself in that category, you can see what kind of a job you would get.

I used to work for the government. Thank the Lord I don't now. I'm grateful for the help the government gave me, but I think somebody gives the government free paper because they have so much of it, mountains of paper work and changing guidelines and endless red tape. We got out of it last May.

In the two census tracks in which I work, one is 48 and the other is 52, across the board 50% of our people have less than eighth grade education. This is a real problem. Our hope is in our young people and, therefore, if we can't motivate them to become educated people, we're lost. How can their parents motivate them to get an education if their parents are so involved in getting the basics of bread, butter, food, clothing and housing? Housing is a real problem in our area.

The Mexicans were brought over here in 1930. We brought them over in boxcars when we decided that we needed help with our soy beans and beet fields. Armours and Swifts picked them up after the fields got finished and put them on the old West Side.

Seven years ago they decided that area was substandard and human beings could not live in it and the Port Authority displaced people. Port Authority in our area is a dirty word. You just don't mention it. The way they took care of our people was quite insensitive.

Our little church bought the dump upon which we are located, filled it up and built the church and school. Then the people were displaced again because again they were told that they were living in substandard housing. Then the freeway went through and that beautiful Lafayette Bridge displaced hundreds of families and cost ten million dollars. Now, by the way, the Minnesota Highway Commission doesn't have enough to put a stop and go sign on the ramp.

We have no playground of any size in the area so we are going to have a park. We are getting a swimming pool and seventy-six more families had to be displaced. In seven years there were four displacings of families for basically insecure people. If you don't think that causes problems, you haven't any idea. I sometimes wonder how people like you could understand and appreciate how our people feel if you don't experience anything like it.

We have been under the government and I won't bother you with that although we are grateful to the government for helping us in getting started. I submit that, in the city of St. Paul, we are the only anti-poverty program that kept to the original guidelines. We said they should accept money from the government to put them on their feet and then go on by themselves and this is what is what we do right now.

The Order bought me the house. I think they bought it because they knew me. They knew I'd miss the payments and I have. Now we are negotiating to buy one of the dumpiest dumps on the West Side. It's really horrible looking. It's a three-story apartment house which is ready for demolition. I'm going to fix it up with the help of my friends.

I told our Mother Superior just last Saturday at 6:00 to be exact. The purser said, "Well, Sister, if we give you permission to go ahead on this project, what are you starting with?" I said, "Nothing." Our Mother Superior, who is younger than I am but a beautiful soul, put her elbows on the table and she said, "I think it's about time that something in our province is started on faith." So we're going. It's going to be a facility so that the dropout school which I now conduct will be bigger and then I'll get more kids.

Do you know that the system I work with lets thirty kids drop out a year? Any system that has thirty kids dropping out a year and does nothing about it, you can have it. I want nothing to do with it. I want the adult program to be bigger and better. I want the boutique to get right into my house and we want a live-in for teenage girls.

Our teenage girls desperately need a live-in. If they have trouble at home and sometimes they have real trouble, they pick up with any Tom, Dick or Harry and then their troubles begin. Right now the thing among the girls is—how bad do I gotta be to get into Sister G's house? I said, "You be bad and you won't get in there at all. You be good and I'll hire you." I don't want to have anybody come into the house to clean the house or cook our meals. They'll do it themselves. I'm sure I'll have work councils every night, but this way they can get paid for what they have to do anyway.

The main objective in our house is to overcome illiteracy and to make them more employable. On the record, we look pretty good. It looks like everybody has a job, but this is not true. When you look at records like this, you can't see the truth of it. Maybe they hold down a job but it is a terminal job or jobs with no future. When anybody calls me up and says they want somebody to work in the fields, I just don't listen to them. If I recommend anybody for a job, it has got to be a job that has a future in it. I'm sick and tired of seeing them exploited as much as they have been.

In the brochure you see that part of our philosophy is that you cannot teach a man anything. You can only help him to find it within himself. This is what we attempt to do in the program. Sometimes we fail and sometimes we succeed. We capitalize on our success and we forget about our failures. Who wants ulcers?

We attempt to do a one-to-one tutoring which is the reason why we eat up the volunteers. We have about one hundred on the staff right now. I have nine that I pay. I have a philosophy whereby I pay the people in the area who work for me and the people outside the area I accept as volunteers.

This summer I would like to work the whole program on volunteer labor. I think the more demanding you get, the more you get. I'm getting the most beautiful volunteers who are going to work all day long. I have one fellow who has done graduate work in theology, history and science, and he feels that he has had twenty-four years of school and knows nothing. I'd say that's an educated person. He is going to teach up at St. Catherines one hour a day for five days. That will give him his bread and butter and then he is going to volunteer the rest of his day to us. Isn't that great?

Our young people come from the University, from St. Thomas, Macalester, St. Catherine and Carlton even sends twenty-six kids out using campus cars, if you please. When the campus cars don't work, they use faculty cars.

We are getting so that more and more colleges and universities are ready to give our kids scholarships, but you have to stick around with these kids. You've got to pat them on the back and help them when they get discouraged because they can't get any help from home. This is what many of our tutors do.

We wait until the first six weeks or wait until we talk to the kids and get their feeling on the subject and then we put a tutor on them to help them with their homework. We don't tell the kids that I heard you are poor in reading. Would you like some help? This insults them. You just say that you have got somebody. Would they like some help in homework? Then when they help them with their homework, they find out they can't read and that's why they can't get their homework and then they go on from there.

The neighborhood house does an excellent job of tutoring the fifth graders. I think the school is responsible for first through fourth grade. If they find anybody in the first through fourth grade that they aren't helping and they're below grade level up to that time, I think the school has a definite responsibility and I think they're shirking their responsibility if they don't do it. I very rarely help younger people in math, reading or spelling. The fifth graders are taken care of by the neighborhood house and then we take care of sixth graders up. We try not to duplicate services. The neighborhood house has an excellant program. They are tutoring somewhere around one hundred little kids. This might be a commentary on the system having that many youngsters who are behind and below grade level.

We are very proud of our business classes. We have shorthand, bookkeeping, typing and keypunch. The University does not use their keypunch between 4:30 and 6:30 so the teacher comes in and teaches our people. We had our first graduate three weeks ago and she punches 1,500 punches a minute both alphabetically and numerically with less than 1% error. We believe in quality education even in our little house. They come to my house and practice on the keypunch machine. Everything in the house, by the way, is paid for except the house itself.

We have a little scholarship fund. We put thirty-eight kids through school. We did this through cake sales, car washes and that sort of thing. In the beginning I wanted them to go to Catholic schools, not that they are any better, but six years ago I thought that I could breathe down the neck of the teachers in Catholic schools better than I could in the public schools. I found out since that you can do it in either.

I have a sneaky trick. I tell the teachers that I like to tell the kids something good that their teachers have told me. I ask them if they will tell me something and give me something good I can say to so and so and so. Do you know that in some classes the teacher has to find out who that kid is? Isn't that horrible? Our kids get lost in the push. This is another thing that irks me. We try to prevent this happening.

I've been at Guadeloupe six years now. Of the thirty-eight kids we put through school, the first ten graduated last year. I'm excessively proud of the ten. Every single one of them went on to higher education. We think that education is the answer to some of their problems. Maybe not all, but a great number of them.

In October the fellow who went to St. Paul Vocational dropped out. We got him a real hot job like stockboy at $1.75 an hour during October, November and December. He is coming back to the University in the fall quarter. The University has been pretty good to us. Last year they found out that less than ten Mexicans were on the campus. I think the actual count was less than six, but less than ten doesn't sound so bad. They asked us if we could give them some names. We insult these people so many times and we don't know when we insult them. The supposition being that you couldn't find anybody that would go to the University because they're that stupid.

I wanted to prove that was wrong. We got eleven kids together that could qualify for the University, but the kids didn't want to go because they thought this is some more promise. My answer was that America was the land of promise, but most of the people from our foxhole think that America is the land of promises and most of them not kept. Sometimes it's just painfully true.

We actually ended up with only three going to the University this year. The girl was so scared she only took two subjects the first quarter. She passed those with B's and C and then she took three and now she is taking four. That's the way each one of them did. They got scared so they just took a few courses and not one of them got a D. How about that? We are very proud of that and now we have at least five, I think, coming in this year. They are very, very skeptical of people who want to give them handouts and most people think it's just the opposite. Most people think that they're just ready and waiting to be given a handout.

Another thing I'd like to make clear to you, and I'm sure you know it, is that we do not have a corner on bums. If you ever hear anybody say that Mexicans are lazy and dirty and don't want to work, will you please stand up to them. That's not the truth. We may have a couple but we don't have a corner on them.

We have a terrific art program in our little center. This little Sister who designed the button does work with the kids. She's really great. She's counting the days until she comes back this summer. When the kids do a painting and I sell it for them, I give them the money. Somebody came to the house the other day and saw a little painting of Goldilocks. She gave $2.00 for it. You should have seen the kid when I gave her the $2.00. She's a little fourth grader.

One little boy is really artistic, but he looks so sloppy. He drew a beautiful cat and was really quite proud of that cat. We have it hanging in the house. My assistant said, "Oh, Donald, would you be interested in selling that cat?" He said he didn't know. She said, "I think I could give you $10.00. Do you think that would be a fair price?" He said, "I will have to think about it." She said, "Did he ever box me up and put me where I belong." But he's thinking about it and the cat's still hanging in the house. I think it's great.

Between September and October I found out through my grapevine that several of our kids were hanging around the streets and missing up to twenty five to thirty days of school in two months.

I went to six people on the board of education and finally got to Dr. Dunnan. He gave us permission for our little school to be a dropout school. If you'd see my house, it's filled to the gills. It's only eight rooms. We have two tables about this size and now we have a third one in because the kids are getting bigger and it's getting hotter and we need some air. We have three tables like this pushed together in my room. You can hardly get around the outside.

Nine of the kids and myself sit around the table breathing each others germs but we get an education. They are all fourteen, fifteen and sixteen year olds. Isn't it funny that when I went to the two schools and asked for their worst kids, the ones who were giving them trouble, they were all Indians or Mexicans. I only got my first white girl the other day. It says something, doesn't it.

They come to this school. I don't start until 10:00 in the morning because you can't get them out of the sack anyway and we go on until 3:00. They'll say you're not getting four and one half to five hours of school.

You bet we are. We don't have subjects like phy. ed. We don't have teacher helpers, you know, where you put the teacher's tray down on the cafeteria table. We don't wheel AV machines down the hall and get credit for it. We have four hours of good solid education.

We have picked up their reading. Do you know that some of those kids are reading at fourth and fifth grade level? How do you expect them to succeed in high school if they can't even read? No wonder they're naughty. We picked up their math and their spelling.

They are doing area studies on India. It isn't going too hot mostly because they don't know how to skim a book yet. They have learned how to read up to tenth and eleventh grade level, but they can't skim a book fast enough. We're teaching map studies and are doing a little bit of literature. They all know how to type. The girls are taking shorthand and sewing. They're designing their own clothes. They have an art class with Peggy Crider one day a week and then they go on various field trips.

I wanted to reward them one day and I said I'd give them a treat. What's the use of giving them food? Food's no treat. So I said, "I'll take you to "Fiddler on the Roof". They weren't so sure that they wanted to go with me. They didn't quite trust my judgment. I asked why they didn't want to go, and said,"You have no real reason except that you think I might not be able to pick out a good play for you. Why don't you go this time and if you think I've made the wrong judgment, well, then the next time I invite you to go someplace then you can say you didn't like what I gave you last time." At least you'll be logical and you'll have a decent reason for going. They went and they liked it. I knew they would. It was the first play that many of them saw.

When you are coming into areas like this, so many times we insult people. For example, if you look at me today, you'd say poor Sister. She looks as though she needs some shoes. Well, maybe I do. Maybe all I need is a veil or maybe all I need is another ball point. You can't tell me what I need because you don't know me. Therefore, when we go into these areas you can't tell people what they need. You don't know them. You have got to stick around until you know them or you think you do and then most of the time don't tell them what they need, but have them ask you.

In all of these areas we have got to be very, very careful that we insist, especially if we are in any kind of a leadership capacity, on quality education even if how you insist is a threat to the establishment. Maybe I should say, even if it isn't a threat to the establishment. I am positively sure that my dropout school, where the worst kid since November 4th has missed fourteen days, is a threat. These kids come to school. One of the Indian boys said, "Do you know why we like this school? It's because we learn." I can't think of a better compliment that can be given to a teacher than that.

Some people accuse me of thinking that I am the only one in our area doing anything. I'm not. The others are doing something, too. I just get so excited about what we're trying to do and this is what I'm telling you about. I'm not telling you about what the other people are doing.

Here's the deal. Supposing someone gets a new idea and it's sort of creative and innovative and you'll say it's great. Well then, why do teachers get so defensive when you come up with a new idea? Why can't they go and do something about it, if not in their building, at least in their own classroom? The other day when I was talking with a group of teachers somebody said to me, "Well, what would you do about teachers?"

The State Board of Education would love to have me on, I'm sure. I'd fire every teacher that does not turn kids on. I really would. You know what the next question is, don't you? How do you tell? If you can't tell in your building who the teachers are who are doing a teaching job and who are not, well! If you don't know whether you are turning kids on or whether you're turning them off and not really teaching them, well! Then what we need is a little honesty.

In every building that I've been in, I was able to tell and I'm no genius. The kids could tell, too, by the way they learn and by what they learn. I'm not talking about teachers letting the kids get by with murder. That's not teaching. That's not learning.

I think teachers ought to have real sensitivity programs. I've got a thing about sensitivity programs. I can't stand them really. The sensitivity programs that I'm talking about where they'll come down into our foxhole. How do you like this? Forty teachers from St. Paul and Minneapolis came down to our area on a sensitivity program and proceeded to go through two houses in the project to see how poor people live. If that's a sensitivity program, you can have it.

How would you like to have forty people traipsing through your house to see how you live? We are not a zoo. You don't come down and see how we live and then feed us peanuts. I think that's horribly insulting. What is more horrible is that most of the teachers didn't know they were insulting the people.

In the recommendations that we gave to the Governor's Board we said the teachers were supposed to ask the people in the are how they thought the teachers ought to be acclimated to teaching in their schools. We got hung up for days on that because the people who were in the know thought that the people in our area would not know enough to tell the teachers what they thought their kids needed. One insult after the other and insulted by people who have power over them. That's how to make friends? Friends like that I don't need.

They have a captive audience of youngsters and they're insensitive and then they'll flip off with this, "Well, the parents aren't interested in their kids." That's a downright lie. They are interested in their kids, but they feel threatened when they have to come to school. Why can't something be done so that teachers can come and teach your classes, not practice teachers who don't know how to hold a class or how to teach anything but master teachers, to teach your unit so that you can be free and visit the homes of your kids. Do you know what homes your kids come from? Did you ever pick up the phone and listen to what goes on in their homes? Do you know how many girls and boys in the homes? Do you know the ages? Do you know what the condition of the father and mother are?

We had a young fellow who was eminently gifted in art, but he wasn't coming to school. The social agencies in the area had a meeting on him and we all knew the trouble. The father drank himself under the table and then came home after this bout and beat up everyone in the family. This boy, who was a senior, felt he ought to stay home from school so that he could defend the mother and the other children in the family. Well, this frosted little social worker told us that she had been visiting that home every week for a year and did not know that the father drank and did not know that the children were being beat up. We experience this all of the time.

When you read in the paper about the complaints that people make, don't sluff it off. Don't say that's not true. Call me up and I'll match you for every single story you know. The inequities that are given to our people by the establishment are really heinous.

Two weeks ago somebody said an Indian man had been in an accident. He had massive brain damage and wasn't going to come out of it. Even if he did get well, he would just be operating like a vegetable. Man, I prayed that he'd die. He did die too. The woman went to the Veterans to see about the check and somebody there told her that she would not be able to get the check if he died before April 1st, and this was the middle of March. She was just excited about it. She had no money coming in. What they didn't explain to her was that she couldn't get that check because they would have to remake it in her name. Now why couldn't they have explained that to her?

Then she went down to the Welfare Agency and tried to get an emergency food order and they told her she didn't qualify. Well, how do you have to qualify? Thank God, she knew where to come to. She came to me and we burned up the wires and we got that settled. This is one of the things we do.

If the agencies are supposed to take care of our people and they promise to do it, they ought to do it. Don't get hung up on this one that they want to be on welfare. If you ever say that these poor people want to be on welfare, then you had better know which one you are speaking of because this is not true of the general run. People in our area would get off of welfare tomorrow if they could. It's a degrading system.

I suppose, as teachers, you are well aware of the fact that there are different ways of learning. Some people are just not satisfied in their classroom if they have to do anything by listening. Our kids learn very well by listening and learn very well by seeing. Now they have tried out putting the youngsters through quite a bit of his educational program by just reading to him and by just discussing things in class. That's a wide open area. Many of our children learn very well by listening and by seeing and not necessarily by reading. They have this Spanish-American handicap with them. Not that knowing Spanish is a handicap, but it certainly is a handicap with the system that we built.

They are talking now, and some people think it's way out, about educating them in Spanish up until the time they are ten years old and then letting them go on in English. They get their basics in Spanish.

Many of the people in our adult program do not catch on to the English fast enough because they are illiterate in Spanish. Then, of course, tailor the subject to what the kids need.

When we were going through our recommendations for the Governor's Board, one of the teachers said that we recommend that the people in the neighborhood, the mothers in the neighborhood or their teenage daughters and boys come in and help the kids learn how to read by taking one or two students out at a time. You can get volunteers like nothing to come into the schools.

Another teacher said, "Oh, my Lord! I hope you're not going to tell anyone that. We'll have everyone running all over our schools." Well, what's wrong with that? If they're interested people and they're doing what they can to help the kid, what's wrong with opening our classroom? I think the days of the classroom being your "heaven" are over. If they aren't over, they ought to be over.

Put a lock on your desk if you don't want anybody to look in it, but I think the school should be open for education to be going on all the hours after school and the night hours. That's when you'll have a community so interested in the school that you won't have to be paying money for broken windows and messed up files and all that.

I think it's terribly important to find a way to help these kids individually. I think good teachers are well aware that a good teaching job is not an eight hour a day job. I don't know how it is in other schools, but for anybody in a ghetto school if you're only content to do an eight hour job, then I think you had better get your application into some other place.

I think it's a good idea to examine our school system and evaluate our school system. Maybe it was good ten years ago. Maybe it was good when we were educated. That's not saying that it's good today. That's not saying that you're not good teachers. I think you're a good teacher if you're continually evaluating yourself. I had a public librarian tell me that a certain school has sent the same questions down to her for the past ten years. She said they used to be asking for short stories and now nobody is asking for short stories. I guess they don't teach them anymore.

If you're teaching the same now as you were ten years ago, I think something should be done with you and with any teacher. I think we should be continually evaluating ourselves and evaluating the system. I don't think it's right to be threatened. You're not threatened if you're good, if you're opened up to brand new ideas and if you're ready to try them.

They tell me they do try it in their schools. For example, we have a special reading teacher. A special reading teacher when ninty kids are below grade level in reading. How can you manage it? Then, they'll say there's no money. That's another thing that bugs me. We can have money for so many things. Why do we always gripe and say that we haven't enough money for education? What do we spend on a kid? The price of a ski weekend. Doesn't each kid get about $300 or something like that? This is how we rate education.

I think, and this is very personal with me and maybe you'll agree or not agree, the reason our schools are being criticized nowdays is because the teachers themselves have short-changed the school. I think the teachers have been absolutely too apologetic. I think they haven't advertised enough of what's happening in their schools. I mean advertised enough educationally the things that they are doing that are educationally sound. I think a lot of it is due to the short-changing of teachers themselves.

Our hope is in our young people and in getting them awakened to what we really need in the schools and awakened to what they can do to help. There are so many young people who want to help, who are eager to help and who want to do what they feel is right.

QUESTION AND ANSWER PERIOD:

Are you going to participate in the church school program starting next year in the St. Paul Catholic Schools?

The inner city school? I hope so. We had a little trouble with that. We wanted our schools to go in and we invited our home school association to vote on whether we wanted to go in. They voted and then some screwball from the community said that the whole parish wasn't asked and, therefore, he was going to sue the Archdiocese and then we would not be able to join in. Well, we took care of that and we are going to have another meeting about it on Wednesday night. We'll stack that meeting with our friends and we'll come off all right.

This is a great idea. For example, our little school of Guadeloupe is first through eighth grade. It's just eight classrooms and a gym which is used as a cafeteria. Can we give quality education in that school? No! Because we don't want to? No! Because we can't. We are too poor. Do you know what seventh and eighth graders should get as far as science, phy.ed., music and art programs are concerned? When we have ghetto schools, what do they cut out? All these fringe benefits which the kids need.

What are they planning on doing in this system? Supposing these seven schools are all participating in this program, they would look at our building and say this building is really fixed up great. With a little rehabing of it, we could make this available for three, four and five year olds. All of the three, four and five year olds from those seven schools or those seven districts will be bussed into our school. Bussing is good. They will pick them up at their door and they bring them to our school.

We have a whole pattern of people moving from house to house, from district to district and then they have to change schools. In this system they can move any old place and the bus will still bring the kids back to the same school. Isn't that great! They don't stand on the street corner. They'll be picked up at their house and brought to the school.

You will have master teachers there with the help of professionals. The beautiful thing that happened with one professional was that they did not think he was very professional so he is no longer in. Isn't that great. When you have the independence to get rid of people who you don't think are doing their job right, I cherish that. You don't have to keep them just because they have letters hanging behind their name and really aren't doing the job. The job has got to be done so you get the people who can do it.

In this little building, supposing ours was for three to five year olds, you'll have your master teachers who have been trained. They'll make the curriculum. They're going to re-evaluate themselves every single summer. They'll evaluate themselves and the curriculum. The Mother Superiors, if they're nuns, and the teachers who have signed contracts have pledged themselves to stick to the program for three years. Of course, if they're no good we will be able to get rid of them. There'll be none of this changing from year to year. They'll stick with the program so it's going to be a growth Montessori.

The classrooms will be a modified program for the little ones and ungraded up until something or other grade. In that you'll have one aide with five of the children. These will be neighborhood aides but they will be trained. If this isn't educationally exciting and educationally sound, I don't know what is. This is why we are fighting for it and no one person is going to prevent us from getting it. It's great and even the public school system has realized how good this is and has complimented us because we're got the power now to work ahead.

We would not be classified as parochial schools. I believe we sell our buildings or lease our buildings to a non-profit organization and then anybody comes in our school. Won't that be great in our schools where we taught Catholic religion before to have all of the ministers, I wish we had a few Jews in our neighborhood but we don't have, and a Rabbi would come into our school and teach their religion and teach it all together. Won't that be great? Then, you'll have people coming together and treating each other like human beings and not like boxes.

What about the teachers in the modified Montessori? What kind of background would they have?

They're trained. They're starting this summer to train them. I don't know the mechanics. I know there are a couple of our nuns going off this summer to a Montessori center to be trained for just this type of program. Not only letter wise, but really trained. They're taking people who relate well to children. They are really picking the cream of the crop. Why shouldn't the inner city kids have the cream of the crop? Always the others have had the cream of the crop, at least we feel like it.

We haven't been able to get the cream of the crop because the inner city school pay is so little. We usually attract people who are dedicated and then there are older people or younger people who need the experience. It's not exactly our fault, but I think we should work at the system until it is changed. This has happened to the school across the street from me. I don't know just exactly how many sisters and lay teachers are in this, but I know they are committed for three years.

I have yet to find an educator who wasn't pretty excited about it. There are foundations that want to underwrite various aspects of the program. I think there is one foundation that wants to underwrite the training of the teachers. Another one wants to underwrite the fixing of the building. Another one wants to get the audio-visual and another one wants to just plain underwrite it. It's kind of nice.

Today the speakers have all given up their time and they are committed. I think all of us have got to go home and take the message and tell them that you people have got to start getting committed and do something and your share. We have got to go home and bring the message to them.

So often you sit in a lecture like this or you're talking and you say, "Oh, man, wasn't that good." Then you go back and at 6:00 tonight someone will ask what did she say and you can't remember a thing she said. You are the people who have to go home and innoculate the rest.

I was saying to David, the little fellow who brought me over, that I'm getting sick and tired of talking. It doesn't sound like it, but I am. I don't mind talking to young people and I don't mind talking to teachers and I don't mind talking to University people, but I'm getting kind of sick and tired of talking to church groups, both Protestant and Catholic, where they have to have a program and Sister's pretty good at putting on a show. I'm just wondering sometimes how much good it does.

In our own little world we sort of have this little flame in us and if all of you would go home to your classrooms, if you have a classroom, or your little office, if you're in administration, and you do something about it in your own little world, man, all those little flames all over. Pretty soon somebody is going to get burned, enlightened or burned whichever way you want to look at it. I'm not sure which way I want to look at it.

If we could each just convince just one other person.

Right! It only took twelve apostles. Eleven, I guess and twelve after a while.

I have a lot of help. I wouldn't be able to do anything if I didn't have one hundred on the staff. Last summer Linda, nineteen years old that little one is, took care of that program better than any adult. I'm the kind of a person that has ideas. I can't do the nitty gritty things like telling Johnny he is supposed to be here at ten o'clock. She did all that. She ran that part of the program for me. I have a lot of good help and that's why we are able to accomplish the things that we think we do. There are a lot of dedicated Christians around. There are pretty many dedicated non-Christians, too.

WHAT HAPPENS TO THE DREAM DEFERRED, DOES IT DRY UP LIKE A RAISIN IN THE SUN?

Sister Marie Pauline, O.P., Mrs. Margaret Norling, Mr. John Donahue

INTRODUCTION by Mrs. Isora Iverson, Cultural Coordinator for the Center for Renewal, Minneapolis.

It is my pleasure this afternoon to introduce the panel and then they will take over and present their workshop to us. Mrs. Margaret Norling is an instrumental and vocal teacher at Lincoln and Hay Schools. I really do not have too many credentials on her but it looks to me like she brought them with her. Maybe this is the best kind of credentials to have.

MRS. NORLING

I'll start out with my students first. I was told that I would have about ten minutes, and you can be happy that these two performances will take up a great deal of that time. Dr. Torrance certainly said an awfully lot of what I could say. These girls will demonstrate to a great extent his philosophy.

Our first soloist will be Bernice Brown who is in the ninth grade. Bernice has an excellent voice and she astounded all of the vocal directors in Minneapolis with her voice. It is a very mature voice for the ninth grade. They think that a ninth grade girl can't have a voice this large. She has grown a knack of phrasing and really sings the song. She sings different kinds of music.

The song she is going to sing was Dr. Martin Luther King's favorite hymn, Precious Lord. We could not have an accompanist available so he put the accompaniment on tape and she will sing with the tape. Bernice is also very talented with a tambourine. If you haven't heard real tambourine playing, you have missed something. She has excellent rhythm.

Our next soloist is Ava Atlas who is in the sixth grade at Hay School. Ava started playing cello about a month and a half ago. Last fall she tried the violin for one month. She's a little impatient. She doesn't want to play da, da, open one, open one and a bunch of open strings like the first twenty pages in your regular book. She likes to know what the first fingering on the B string is. She wants to know the letters used.

In this cello class, six girls, I write down the fingering for little melodies of songs they like and know. Besides that we go along learning how to read these notes. Ava is going to play two songs, Kum Ba Ya and From the Halls of Montezuma.

This teaching has worked quite successfully by giving them immediate satisfaction. They go out thrilled because they have gotten a song they can go home with. They talk about no long term goals and so forth. They must have immediate satisfaction.

I think that the most important thing is the teacher realizing that the student is not unawakened to his potential. I have found that the students are crying to be taught. They know that they can do something. They sit there and get passed by if it's really been a matter of scheduling in our schools.

I have had large general music classes and I wasn't able to start the spring program until two years ago when I got a lot of federal funding. Last year was the first year that there was a spring program scheduled at Lincoln. In all, I have about seven each year and I've learned something different each day.

This year I am teaching the strings instead of general music for about 450 students in large classes. Now I have small classes. As Dr. Torrance says, "They work well in small groups." If I could have three students and teach them maybe four times a week from the fifth grade. Six cellists is just too much I found out right now because Ava and another one are ahead and two others are a little behind.

Ava wants to play "Souls in Trust" and I am to write out the fingering for it. They're playing "Mercy, Mercy" and I got the fingering. They are, I assure you, learning to read music but they want to play music that they can relate to. I have stayed up until one o'clock writing arrangements.

I have a guitar in some of these things. The teacher must hear the sounds of today. Maybe it helps because I have one teenage son and one over now, he's the bearded one. I have to listen to his music and I can't tune out. I listen to the tunes. They rebel if I try to bring out something. I have to be like a reed in the wind and it's not easy. They can break you if you don't bend.

I have asked for and am getting a sabbatical next year and now I don't know what is going to happen. They will get a one year student in. It takes many years before you get to know them and they know you through your family.

In my third year there was one class that I rejected. I had thirty in a general music class. I looked at them in mass. Every day, fifth hour, they were coming in and I despised the class. I thought that I wasn't teaching them anything. They weren't getting their assignments. One day I said let's just listen to records. Do what you want to. Some of you have this lesson and some of you can do this and oh, my hair is so terrible today. A couple of girls asked if I wanted them to fix my hair. So I sat in the middle of the room while they back-combed and back-combed and sprayed and sprayed. Since I left them do that they will tell me to roll up my skirt and make it shorter if it's too long. They put eyebrow makeup on me. They take five minutes out for that. Be a part of them so they can touch you and then you can touch them.

I don't know how much I should say about what I do. I think it's mainly a problem of a teacher getting acquainted with the students and getting to know the students and getting to know what the students' life is like and not being shocked at anything he says or does. I got a total rejection from one of those boys yesterday. He screamed at me in the hall.

"Leave me alone now. I want to go," and then a nice four letter word. Well, that didn't hurt me. You have to get over these feelings so they can never hurt you. Seeing films and movies of psychologists working in mental institutions and how they work with them, I noticed they're so cool and objective. If you need tranquilizers to be that way, use them.

I have been trying to get a scholarship for this singer for two years. She has been auditioned and I have called here and there and everywhere. The girl needs training. She is going to go to high school. Is she is going to go any higher or is she going to stay in her own strata or could she be another Marian Anderson?

MRS. IVERSON

The other two people up here I am going to introduce at the same time. Really neither one of them needs any introduction to most of us here in the room. Sister Marie Pauline has been a teacher at the Resurrection Elementary School. She is leaving this June to become a communications teacher at the Bryant Learning Center. We feel ourselves most fortunate that she is coming to be sort of a coordinator of our art and drama department.

She has just finished her second term as president of the Minnesota Council for the Gifted and I think she has been pretty much behind the scenes in the planning of this whole conference. If you haven't been lucky enough to be one of the "kids" in her classes maybe you have seen her on TV because she does appear quite frequently there with children and with her puppets and so forth.

Mr. John Donahue is the artistic director of the Children's Theatre at the Minneapolis Institute of Arts. He is a graduate of the University of Minnesota and has been a high school teacher. Right now if you want to go over to the Art Institute and see a delightful show, you would see his production of "Johnny Tremain". We will let them take over the rest of the panel. I'm sure that when they get through talking and making their presentations they will welcome any questions that you might have.

SISTER MARIE PAULINE

Last winter I took a course in public speaking here at the University and the first thing that I learned was that the title of the talk should be short and to the point. When Mrs. Hertz asked for a title for this workshop I came up with "What Happens to the Dream Deferred, Does It Dry Up Like a Raisin in the Sun?" It's hard to be brief, but we'll try.

I should like to do three things this afternoon. First, tell you what I think can be the part of the performing arts in helping children realize who and what they are. Then tell you some specific things which I do which I hope bring this about. Then after Mr. Donahue has had a chance I'll join him in answering some questions.

The main idea I should like to leave with you is this: The arts, especially the performing arts, can provide an excellent vehicle for helping children realize who and what they are and for developing healthy self-images.

Through the arts we can foster the creativity and imagination and develop self-identity in children, but we must begin while they are very young. We have been told that by the time a youngster comes to nursery school when he is three years old it is already too late. Dr. Frank Williams, who some of you heard this morning, says that it is too late if we don't get to them by the time they come into first grade.

I don't presume to rank myself with these eminent authorities in child development and creativity, but I feel that I still have hope if I can get to the youngster before he is ten or eleven years old, before the beginning of adolescence. I thought about this last night and all of a sudden I realized that I have a great advantage over Dr. Williams and Dr. Torrance because I am a puppeteer and I'm equipped to work with children in pantomine and in creative dramatics. Dr. Torrance said during the noon hour that disadvantaged gifted children may be, perhaps, identified through the arts. I think that is very true and that we should direct them towards careers in the arts. That made me happy.

This conference today is devoted to the recognition of unawakened and undeveloped potential. In other words we are concerned with conservation of talent. Dr. Torrance tells us that much talent could be conserved if highly talented youngsters could achieve realistic self-concepts. Once a child underevaluated himself and develops a low self-concept, it is very difficult to bring about a change. I think that the best chance that we have to bring about that change is through the performing arts.

I have told you what I believe and now I will tell you about one thing that I do. Bob Paul, who is the academic dean at the Minneapolis School of Arts, and I teach Sunday School in a Congregationalist Church every Sunday morning. We have what we call a total arts program. In this we try to develop healthy self-concepts in the youngsters and help them realize who they are, what they are, how they relate to themselves, how they relate to other people, what they do to their environment and what the environment does to them.

We have had five sessions. The titles of them have been: Who am I?, Where's Christmas?, Is This the Real Me?, Where am I? and Where am I, Continued. At the beginning we thought we would bring in resource people. Mr. Donahue did come out for three weeks the first session and we had some muscians in. Then all of a sudden we became so intrigued and enchanted by what we were doing that we have been doing it ourselves.

I'll tell you about two sessions briefly. One of them was devoted to self-identity, Is This the Real Me? We looked at many pictures of masks from different parts of the world and different times in history and we talked about them. We talked about whether our faces were this me that you see or is it me on the inside and the outside and that sort of thing. Incidentally, we teach this class in a large room that we have stripped completely. There's nothing there and nothing but us.

During this particular session we lined the room with mirrors. After we had talked about ourselves a little bit, we proceeded to put on makeup. The children painted their faces in many different ways and we worked in some pantomine at the same time. Then we took slides of these masks that they painted on themselves and at the end we showed the slides. We had strobe lights and music and read some poetry.

This present session is devoted to environment. We made a spider web. We took balls of yarn and old rags and pieces of plastic which were all fitted into a compact box. We draped the room with these strips and expanded the environment. Then we sat under there and talked about how we felt when a youngster said I feel that I am in a modern painting and somebody else felt kind of trapped and someone else felt like in a circus tent. We added lights to this and we added balloons and did some movements and dancing under there. Then we went around and snipped the web all of the way around the room and it came down on the youngsters. The job now is to disentangle themselves from this environment and get it compact again.

Now we are building what we call modules, little rooms. We have panels of cardboard which are four feet by eight. We have fastened two of them together and are decorating them with colors and trying to create different moods within a maze of little rooms. Do I feel the same when I am in this little black room, this large yellow room with flowers? How do I feel when I peek out?

MR. DONAHUE

I'm in the business of providing certain dramatic stimuli for large groups of young people: those who view it as pure entertainment, those who think that some peculiar osmosis exposure to events like symphonic and dramatic works provides a certain positive end result or those who understand that this kind of proximity to plays, for instance, or ballets or operas can be positive and useful if coupled with something else. This is what I would like to talk about today. This being an empathy for the young person through doing, which is what you are talking about. I would also like to talk about another point that you made and that is that they require rather instant end-products in order to effectively evaluate and continue.

I wish to say that the theater offers tremendous and exciting opportunities for young people to do things as performers and other adjacent activities such as the technical areas of the theater whereby you set up a life cycle in about six weeks time.

Beginning with the seed, if I may be sort of symbolizing, of an idea and realizing its development over the six weeks and then tearing it down and destroying it and beginning again. It's very easy and clear for the students to not only understand and function in the process but to see and evaluate the end result and sometimes enjoy the chemistry of the audience-actor relationship that makes the theater unique. This adds an emotional involvement as well.

Then they destroy it which is most natural and most healthy, like children do with sand castles and take a complete turn to the right or the left or wherever they are going and begin again. Besides simply being involved in the activity of creation and realizing an end product, the theater is supposed to be and sometimes is dramatic. Consequently the experience is memorable and makes its deep mark on the participant in a most positive way.

It's interesting that the activity I am involved with began in a pecular and unlikely setting, pecular and unlikely only in a relative way. Most of the students who have been with me the longest, some of them now have been with us for nearly eight years, are boys and girls who have come from sources where exposure to any arts activities would be rare. In other words, very low socio-economic situations with no background or precedent for any of the arts. These students, I call them students for want of a better name, exhibit over this period of time very highly developed skills in this particular area or in a number of areas and, certainly, are examples of what can happen through envolvement with the arts under these circumstances. Although there are young people with us who come from every imaginable background, all of them have one thing in common and that is a great desire to be involved in the dramatic arts activities. Almost all show great achievement over the time that they are there.

If you don't know about the operation, putting on plays is a part of it but the growing part of our activity would be concentrated on the development of classes and eventually on a school for the performing arts which will be able to concentrate more activity for students in the Twin Cities and suburban communities in formal class situations. The results have been very dramatic and very exciting for me.

QUESTION AND ANSWER PERIOD:

Does the performer express his own emotions or does he only create emotions in the audience? Does the performer perform for the sake of the audience or for himself?

A very good acting teacher and wise man said that we do not become the character. The character becomes you. As the child begins to play and become involved with this, it is ultimately an extension of his own personality and his own understanding of emotions, his and observed ones.

During the rehearsal process, the creative process, you are allowed to express your own emotions and feelings and so on. Later on toward the time when you're supposed to be performing you finally arrive at the way that you are going to perform and it becomes somewhat more selective and more objective. (Mr. Donahue)

You have been talking about these unawakened and unrecognized talents and today in a number of places people have said that through the theater and others you can tap some of these talents and capitalize on them. Do you think we do enough of that or could we possibly do more?

Well, I don't think we do enough simply because there are not enough places where the activity is available and offered. Certain people I am working with now are interested in the possibilities of large numbers of people in the school systems, through certain kinds of curriculum activities, making the experience available to more people. I think that there are ways for children to become involved in dramatics that have nothing to do with theater activity in terms of performing for an audience which are by the same token very beneficial.

There are very big possibilities for dance in the schools. I can't imagine, for instance, why everybody doesn't dance. Do you know what dancing is? Have you ever danced and moved the body through space with music? Why that is regarded as something curious and limited to females and considered to be physical education in some pecular way is astonishing to me. (Mr. Donahue)

I taught a group of teachers in Bloomington this summer and I said there is nothing the matter with you girls. You're fantastic except you are thirty or forty years too late. I taught them the way I teach children. In other words, they put their shorts on and whatever else they wore and got out there and did what they in turn were going to ask their children to do. They found out that they were totally unprepared and wished that they had been by beginning very early. (Mr. Donahue)

Do you really think it gets to be too late?

Well, it depends upon the activity. If you're fairly well along, you're forty-five, and you're suddenly asked to walk on your tip-toes and then flip over and jump on top of a box and turn into a bird, it's difficult for some people. (Mr. Donahue)

Can't we teach them positions and different lines steps?

I mean in terms of purist like the physical things. In the area of dance, for instance, it's one thing that used all parts of the body, is very pleasurable to do and everyone should be doing it. If it's done very early, beginning at age four, there are very dramatic results and an awareness of the body of space. What great pleasure.

I audition eight hundred kids a year. We take them by the fifth grade which is age ten and some of them are unbelievable. Their voices are pinched and gone. Their bodies are hunched and they have no idea what it feels like to move and no idea of the joy of opening the mouth and singing and it drives me crazy.

It then takes me concentrated effort and a lot of time to open this up. Maybe after four years the small group of around thirty that we can deal with discovers themselves and open up. The body opens, the shoulders relax, the hands lift and the voice opens. These are not mysterious things. I'm not talking about great artists. I'm talking about human beings discovering these things.

It has to start early and has to begin in an enlightened program in a school system carried on by inspiring people who are skilled. You can talk about it all you want, but you get out there on the floor and move and all the other problems go right out the window. (Mr. Donahue)

What ages are the children that you have?

They are from kindergarten through grade six. We keep them all in one group. We have between fifty and one hundred youngsters. Some sessions we have had as many as one hundred all down on the floor painting together. These are suburban children from Wayzata. We have the Daytons and the

Pillsburys and the Crosbys and those people, but I do this same thing, after I've practiced out there on Sunday, at three inner city places. I mean this same sort of thing and it works. (Sister Marie Pauline)

How do you feel and draw out those people who you feel have the potential for this thing?

This is for everybody and we are breaking down barriers set up by parents, school teachers and society in general. We are trying to get people to sit together and not infringe upon one another but work together. (Sister Marie Pauline)

It seems like this expression of oneself is even more important than the child's expression for the arts.

This is alike for everybody. I feel there always should be provided some sort of audience if it's only these three youngsters sitting here who are the audience for the other twenty. I feel that's important. (Sister Marie Pauline)

Insidently, if I may correct you, that's the popular assumption although you do not get highly motivated and fairly well developed young people at the auditions. I'm not sure exactly how they get there. They must come by different means and for different reasons. It's safe to say that the most exciting ones we have, the most talented and gifted ones are not outgoing and would probably not be selected in an audition if it was not for the fact that over the years, I've learned where to look.

It's somewhere way in the back of the eyes. In other words, students are not selected on the basis of how well they sing, dance or act. There is something else that's the basis. As a matter of fact, those who have received a particular amount of instruction and who have been brought by their parents and who are rather well developed, I find to be the most negative types. They are the ones that I am not very interested in. It's another kind of child that I am interested in. You have to look in the eyes. (Mr. Donahue)

I sat in on the auditions two summers ago and I just wondered how he did it. We got to number seventy-six before there was one who could read fluently, but he picked all those who looked him right in the eye. It was just that human contact. (Sister Marie Pauline)

There's something there. These children, when they first began, do not manifest very much skill. In fact, the most intelligent ones, the brightest ones and the ones who are most facile really are not very good ultimately. The ones who begin to latch on a little bit to their soul, if I may use that term, are the most electric ones and the ones who ultimately become artists rather than craftsmen. Whether their artistry ever manifests itself in products or whether they're simply beautiful as human beings, those are the ones I'm talking about. Everyone thinks we get the little boys in the velvet pants with the violins, but we don't. (Mr. Donahue)

Relate dance to the theater.

Movements, dance, pantomine and all of the considerations of movement are the basis for my whole program. When anyone asks what to begin with, I always say send the child to dancing. It's the earliest thing that they can begin at age three or four very easily and beautifully.

We do not teach acting. There would be no such thing as acting in the school ever. Instead we offer classes in various kinds of involvements — dancing, singing and movements of various kinds of a more or less formal relationship. I think they're inseparable. (Mr. Donahue)